



Faculty of Language and Communication

**LANGUAGE CHOICES AND LANGUAGE ATTITUDES
AMONG YOUNG PENANG CHINESE**

**JONATHAN TENG ZIE MING
(61051)**

**Bachelor of Arts (Linguistics) with Honours
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**LANGUAGE CHOICES AND LANGUAGE ATTITUDES AMONG YOUNG
PENANG CHINESE**

by

**JONATHAN TENG ZIE MING
(61051)**

This final year project is submitted in partial fulfilment of the requirements for the
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ABSTRACT

LANGUAGE CHOICES AND LANGUAGE ATTITUDES AMONG YOUNG PENANG CHINESE

JONATHAN TENG ZIE MING

This research examined the language choices and attitudes of young Penang Chinese, and the vitality level of Penang Hokkien using Expanded Graded Intergenerational Disruption Scale (EGIDS). The participants were 156 Penang Chinese students aged 13 to 20 years old with both parents of Chinese descent. A 54-item questionnaire using the Likert scale was distributed through snowball sampling. Results showed the occurrence of language shift from Hokkien to Mandarin among young Penang Chinese, but Hokkien was still used by 45.0% of the young Penang Chinese with their grandparents. Young Penang Chinese showed positive language attitude towards Hokkien in six out of seven components of attitudes, namely, preferences of Hokkien, pride in Hokkien, Hokkien identity, social status of Hokkien, instrumental value of Hokkien and maintenance of Hokkien. Mandarin education and SMJK(C) background influenced young Penang Chinese to use Mandarin widely in family, friendship and education domains. The vitality of Penang Hokkien was rated at EGIDS Level 6b (Threatened), meaning that Penang Hokkien is used orally by all generations but intergeneration transmission of the language is disrupted because the language is not transmitted to the children by a number of parents.

ABSTRAK

PEMILIHAN BAHASA DAN SIKAP TERHADAP BAHASA DALAM KALANGAN REMAJA CINA DI PULAU PINANG

JONATHAN TENG ZIE MING

Kajian ini bertujuan untuk menganalisis pemilihan bahasa dan sikap terhadap bahasa dalam kalangan remaja Cina Pulau Pinang serta jangka hayat dialek Hokkien Pulau Pinang menggunakan *Expanded Graded Intergenerational Disruption Scale (EGIDS)*. Sebanyak 156 responden terdiri daripada pelajar Cina Pulau Pinang berumur 13 hingga 20 tahun dengan kedua-dua ibu bapanya berketurunan Cina telah dipilih. Borang soal selidik yang terdiri daripada 54 item yang berskala Likert telah diedarkan melalui persampelan bola salji. Hasil kajian menunjukkan berlakunya peralihan bahasa dari dialek Hokkien ke bahasa Mandarin, malahan Hokkien masih digunakan oleh 45.0% remaja Cina Pulau Pinang semasa berkomunikasi dengan datuk dan nenek mereka. Remaja Cina Pulau Pinang menunjukkan sikap positif terhadap Hokkien dalam enam daripada tujuh aspek yang dikaji, iaitu pemilihan Hokkien, kebanggaan terhadap Hokkien, identiti Hokkien, status sosial Hokkien, nilai instrumen Hokkien dan pemeliharaan Hokkien. Latar belakang bahasa pengantar Mandarin dan SMJK (C) mempengaruhi remaja Cina Pulau Pinang untuk menggunakan bahasa Mandarin secara meluas dalam domain keluarga, persahabatan dan pendidikan. Dari segi jangka hayat dialek Hokkien Pulau Pinang, ia dinilai pada EGIDS Tahap 6b (Terancam) yang bermaksud dialek Hokkien Pulau Pinang digunakan secara lisan oleh semua generasi tetapi transmisi antargenerasi terganggu kerana bahasa tersebut tidak disebarkan kepada anak-anak oleh sebilangan ibu bapa.

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LIST OF ABBREVIATIONS

EGIDS	Expanded Graded Intergenerational Disruption Scale
Freq	Frequency
GIDS	Graded Intergenerational Disruption Scale
KD	Kadazandusun
MSA	Modern Standard Arabic
NSA	Non-standard Arabic
PASW	Predictive Analytics Software
SPSS	Social Sciences Statistical Package
UNESCO	United Nations Educational, Scientific and Cultural Organization

CHAPTER 1

INTRODUCTION

1.1 Research Problem

In today's world, languages and dialects are spread across the world with the increasing number of speakers. Bilingualism and multilingualism occur very frequently in nowadays context in the society as they are capable of using a few different languages in their daily lives. However, there are languages and dialects that are losing its place in the community as the languages are used minimally due to certain factors and the number of speakers are declining speedily every day (Coluzzi, Riget, & Wang, 2013; David & Noor, 1999; Lee, Wong, & Laxman, 2014; Mohamed & Hashim, 2012; Ting, 2018; Ting & Tham, 2014). Thus, the widespread of different languages around the world has risen the question of retaining their languages and dialects especially the younger generation as a part of their heritage being passed down from one generation to the other. This phenomenon can be shown by the past studies that have been carried out where languages and dialects in other countries such as in Arab and Pakistan are losing its ground (Dweik & Qawar, 2015; Gillani & Mahmood, 2014; Saidat, 2010). The similar phenomenon also occurs in Malaysia especially to the minority languages. Malaysia is a multinational country saturated with various languages from myriad ethnics and races. The majority ethnic in Malaysia is the Malay community which recorded at 50.1% out of whole population of 32.6 million people in Malaysia. The minority community such as the Iban, Bidayuh, Kadazandusun, Sihan and all other minor ethnic population in Malaysia is only recorded at 11.8% out of the whole population in Malaysia (Department of Statistics Malaysia, 2019). The language of these minority groups are losing its ground and facing the decrease in number of speakers. It can be shown by several language studies conducted on

these minority languages in terms of the level of language vitality. Ting and Tham (2014) reported that the Kadazandusun language is facing extinction which is ranked at level 6a in EGIDS. Level 6a in EGIDS indicates that the language is considered as vigorous as it is still being used in face-to-face interaction by all generations in the community and the language is learnt by the children as the mother tongue (Lewis & Simons, 2010). Bidayuh language speakers are experiencing language shift and a higher degree of endangerment for the Bidayuh language outside the Bidayuh belt occur (Coluzzi, Riget, & Wang, 2013). Sihan language is also under threat as it fails to meet UNESCO's 9 criteria of language vitality (Mohamed & Hashim, 2012). Sarawak indigenous languages (Kelabit, Penan, Saban, Melanau, Murut, Kenyah, Kayan, Bidayuh) are ranked at Level 6a while Iban language is ranked at Level 5 on EGIDS due to the formal acquisition of Iban in schools (Ting & Ling, 2013). The rating of Iban at level 5 in EGIDS indicated that the language is developing as it is being used vigorously especially in a standardized written form by others but it is not widespread yet. Iban has a standardized writing system where it is being taught in formal institutions whereas other Sarawak indigenous languages which were rated at Level 6a on EGIDS did not have a uniform writing system that can be taught in formal settings. Besides, Kristang language in Malacca is losing its ground as language shift towards English and Malay language occurred in the Malacca Portuguese community (David & Noor, 1999).

Although the Chinese population is larger than indigenous communities, language shift also occurs in the Chinese community. Chinese ethnicity community is the second largest community which is at 23.0% out of the total population in Malaysia (Department of Statistics Malaysia, 2019). Malaysia is also a country with various widespread of the Chinese community and their unique dialects. There are lots of Chinese dialects spoken among Chinese community in Malaysia such as Hokkien, Cantonese, Hakka, Foochow, Teowchew and others. However, across

the decade, the use of Chinese dialects are diminishing in the Chinese community and it is taken over by the use of other more dominant languages. Thus, Chinese dialects are losing its place in the Chinese community and this phenomenon can be depicted by several studies conducted on the Chinese dialects across Malaysia. Ting and Puah (2010) revealed that Hokkien and Foochow was shown diminished affiliation from the younger generation in Sarawak. Hainanese dialect in Malacca is not maintained despite the maintenance of the cultural viability in the community (Lee, Wong, & Laxman, 2014). Ting (2018) also reported that Hakka language stops intergenerational transmission at Generation X and is not passed on to their children. Hokkien and Cantonese language are used minimally and language shift occurs from Chinese vernacular languages to Mandarin and English between mothers and their children in Penang Chinese community (Low, Nicholas, & Wales, 2010).

Apart from that, Penang or popularly known as ‘Pearl of the Orient’ is located in the northern region of the Peninsular Malaysia is rich in its culture, heritage and also its Hokkien dialect which considered as the lingua franca in Penang among the Chinese community. Out of 13 states in Malaysia, Penang is recorded the largest population of Chinese ethnics at 39.4% based on the statistics gathered from Department of Statistic Malaysia (2019). The comparison between the percentages of Chinese ethnics in each states is shown in Table 1 below. The majority of Chinese community in Penang are of Hokkien descendants. Therefore, Hokkien dialect has been the lingua franca among the Penang Chinese community since back in the days before Malaysia was formed. However, due to several internal and external factors such as other dominant languages and the widespread of media social online platform, the use of Penang Hokkien dialect is one of the main concern in maintaining the dialect among youth in the present era. This issue is being highlighted in several newspaper articles and also in research papers. It is reported that Penang Hokkien dialect

which is feared to face extinction as newspaper has shown the declining usage of it among the young Chinese community in Penang (The Star, 2008). It can be seen that the younger generation of Chinese in Penang do not know and do not speak the dialect. At the same time, little is known about the vitality of Penang Hokkien dialect apart from Low et al.'s (2010) study on Penang mothers. Low et al.'s (2010) study aims to examine the language use at home and language attitudes of mothers and their Chinese children in Penang. It is reported the mothers used more Mandarin and English to their children at 73% compared to Hokkien or Cantonese (1%). The mothers' language attitudes were also reflective of their individual perceptions towards the potential of learning the languages rather than being driven by their own language competencies as Mandarin and English were perceived as an important language associated with the language functionality across different communicative domains. Hence, the results revealed that language shift occurred from Chinese vernacular languages (Hokkien and Cantonese) to Mandarin and English between mothers and their children in Penang. However, there is no study that has been conducted to study the language choice and attitude of young Hokkien speakers in Penang. Therefore, it is crucial to conduct a systematic study to assess the language use and attitude towards Hokkien among young people in Penang using the Expanded Graded Intergenerational Disruption Scale (EGIDS) as the theoretical framework of the study. There were several successful studies conducted using EGIDS as the theoretical framework to evaluate the level of vitality of the indigenous communities' languages in Sarawak and Sabah (Ting & Ling, 2013; Ting & Tham, 2014). Ting and Tham (2014) stated that the use of similar descriptors and indicators such as the ones EGIDS facilitates the comparison of language vitality in different contexts. Furthermore, Ting and Ling (2013) also stated that with the expansion by adding three new levels (Level 0, 9, 10) and subdividing Level 6 and 8 into 6a, 6b, 8a, 8b in EGIDS, the current status of a language

can be evaluated more accurately by addressing five diagnostic questions on identity functions, vehicularity, intergenerational transmission, literacy acquisition status and societal profile of generational language use. Thus, EGIDS is an effective and valid framework to be employed to evaluate the level of vitality of Penang Hokkien through the analysis of the young speakers' language choices and attitudes in this study. This research will fill in the gap of the previous research conducted by Low et al. (2010) which only focused on language choice and attitudes of the speakers without examining the vitality level of Hokkien dialect.

Table 1

The statistical data of Chinese ethnic population in Malaysia according to states

States in Malaysia	Chinese Ethnic Population (%)
Perlis	9.6
Kedah	13.6
Penang	39.4
Perak	30.3
Selangor	28.6
Pahang	16.2
Kelantan	3.4
Terengganu	2.6
Malacca	26.4
Negeri Sembilan	23.2
Johor	37.4
Sarawak	24.5
Sabah	12.6

1.2 Aim and Objectives of Study

The study aimed to examine the language choices and attitudes of young Hokkien speakers in Penang. The specific research objectives are:

1. To study the language choices of Hokkien among young Penang Chinese.
2. To determine the language attitudes of Hokkien among young Penang Chinese.
3. To examine the relationship between language choice and language attitude of Hokkien among young Penang Chinese.
4. To determine the vitality level of Penang Hokkien based on EGIDS as the theoretical framework.

1.3 Operational Definition of Key Terms

1.3.1 Language Choice

Fasold (1984) define language choice as the use of one form or a variety of languages over the other in different situations or domains for different communicative purposes. Language choices are influenced by several factors which includes age, gender, ethnicity, social status, domains, topic and speakers. Language choice often occurs in a bilingual or multilingual speaker community as they can choose which language to use in order to suit their different needs in different context. Ferrer and Sankoff (2004) stated that the function and influence of a dominant language influence the language choice of a speaker. This is shown by a study done by Low, Nicholas, & Wales (2010) that depicted Mandarin and English are more preferred than the Chinese vernacular languages (Hokkien and Cantonese) by the mothers when communicating with their children in the Penang Chinese community. This is due to the wider social functions and

dominance of English and Mandarin in the community compared to the Chinese vernacular languages. Thus, most bilingual and multilingual speakers will choose a dominant language as the medium of communication because it widens their social network, bring more social and economic benefits to them. To evaluate language choice of young Hokkien speakers in Penang, it is measured using questions touches on language preferences based on different domains such as family, social and educational domains to determine the language choice used by the speakers in different context using a questionnaire adapted from Ting and Tham (2014).

1.3.2 Language Attitude

Crystal (1997) define language attitude as the feelings and perspective of the people towards their own language or others' languages. Some researchers defined language attitudes generally as it is the attitudes towards a particular language only. However, a deeper concept and wider definition can be derived from the speakers of a particular language point of view apart from the language attitudes itself (Fasold, 1984). This is because language attitude of a speaker is influenced by various internal and external factors. Holmes (1992) argued that political and social factors are the factors that strongly influence a speaker language attitudes. This is proven by a study carried out by Dweik and Qawar (2015) which aimed to examine the language attitudes in a multilingual Arab Canadian community in Quebec, Canada. The result depicted that the respondents showed positive attitude towards English and French in different domains such as in social domains (with neighbours and friends) to express their Canadian identity. Language attitude is measured using questions touches on social status, instrumental value, language preference, pride in Hokkien, Hokkien identity and maintenance of Hokkien using questionnaire adapted from Ting and Tham (2014).

1.3.3 Hokkien Dialect

The Hokkien dialect is a language originated from the Fujian province in China. This language has become the lingua franca dialect in Penang among the Chinese community as well as the local Malays and Indians (Mok, 2015). However, Lewis (1996) stated that Hokkien dialect used in Malaysia especially in Penang is an oral language and it does not have a writing system. Penang Hokkien dialect is a variety of Southern Min Chinese language spoken in the northern region of the Peninsular Malaysia among the Chinese community. It can be seen that the Penang Hokkien dialect has undergone independent evolution due to the isolation from its motherland which is China.

Hokkien dialect is one the eight most prominent dialects of Chinese language spoken by a majority of the Chinese in Malaysia and its unique properties make it distinctive from others. Hokkien dialect plays various important roles in the lives of the Chinese community. The first function is that it serves as the lingua franca for the people in Taiwan, Southeast Asia (especially in Penang) as a result of the witnessing the migration of the Chinese from Fujian to other those places and the spread of the dialect begins. Second, Hokkien dialect plays a role in bonding generations and the Hokkien community in China and also the Hokkien community in Penang as it act as the language medium in various artistic forms of Chinese culture such as Gaojia Opera, Liyuan Opera, Nanying Music (Chen & Chen, 2018).

1.3.4 Expanded Graded Intergenerational Disruption Scale (EGIDS)

Expanded Graded Intergenerational Disruption Scale (EGIDS) is a model developed by Lewis and Simons in 2009 which aims to evaluate endangerment level of a language or a dialect. The development of the model is mainly based on Fishman's original GIDS system, with additional

input from UNESCO's Language Endangerment Framework and the Ethnologue Language Vitality Categories (Lewis & Simons, 2010). EGIDS consists of 13 levels which assists researchers to examine the level of vitality of a language by using this model. It is an effective model in determining the language vitality as several studies had successfully employed this model as their theoretical framework in their studies to determine the language level of endangerment. Tehan and Markowski (2017) reported that So language in Thailand is at Level 6a in EGIDS. Ting and Tham (2014) also conducted a study to determine the level of endangerment of Kadazandusun language and it is revealed that Kadazandusun language is at level 6a in EGIDS. By using EGIDS as the theoretical framework in this study, the level of vitality of Penang Hokkien can be evaluated.

1.4 Significance of Study

This research aims to provide significant contributions to research related to language vitality of Hokkien. In this decade, lots of researches has shown there is a shift from Chinese dialects to Mandarin or English (Low, Nicholas, & Wales, 2010; Ting, 2018; Lee, Wong, & Laxman, 2014). These studies examine the phenomenon by studying the aspect of language choices and language attitudes of the speakers in that particular community. Furthermore, this phenomenon also raises concerns on the level of endangerment of the Penang Hokkien dialect which the dialect is also facing language shift. In order to evaluate the level of endangerment of a language, EGIDS as the theoretical framework is employed in the studies. For past studies out of Malaysia context, Roche (2014) revealed that Tibet language in China is ranked at Level 6a in EGIDS. In Thailand, Tehan and Markowski (2017) reported the So language is at Level 6a in EGIDS. In Malaysia context, Ting and Tham (2014) revealed that Kadazandusun language is at level 6a in EGIDS. The Sarawak indigenous languages (Kelabit, Penan, Saban, Melanau, Murut, Kenyah, Kayan, Bidayuh) are at

Level 6a while Iban is ranked at Level 5 on EGIDS due to the formal learning of Iban in schools (Ting & Ling, 2013).

There are several studies conducted to study the Hokkien vitality in terms of language use and language attitude. Low et al.'s (2010) study aims to examine the language use at home and language attitudes of mothers and their Chinese children in Penang. The results revealed that language shift occurred from Chinese vernacular languages (Hokkien and Cantonese) to Mandarin and English between mothers and their children in Penang. Ting and Puah (2010) conducted a study to examine attitudes of Hokkien speakers towards their vernacular language and Mandarin. The result revealed that Hokkien and Foochow was shown diminished affiliation from the younger generation in Sarawak. In these studies, the researchers used descriptive research method to describe the phenomenon through several aspects such as language use and language attitudes of the speakers but no theoretical framework was used to determine the level of vitality of Hokkien. It is difficult to compare the results of the studies to determine the level of vitality of Hokkien as no theoretical framework was used in the studies. Thus, in this study, EGIDS will be employed as it offers a good framework for comparison across studies to evaluate the level of vitality of Penang Hokkien through the language choice and attitudes towards Hokkien by the young Chinese community in Penang.

Thus, this study fills in the gap of the previous studies and contributes theoretical significance in examining the Hokkien dialect in terms of language choice and attitude among young Chinese community. The level of vitality of Penang Hokkien dialect also can be evaluated by using EGIDS as the theoretical framework. Apart from that, the results will be added to the research findings on Hokkien use among the Chinese in Malaysia, such as Ting and Puah (2010) on Hokkien use in Sarawak. Since studies have not been done on Johor and Kedah Hokkien dialect

in terms of language choice and attitude, therefore, the findings of this study will be added to the database on use of Hokkien and attitudes towards Hokkien for the references of other future related studies in this field.

CHAPTER 2

LITERATURE REVIEW

2.1 Language Choice

Language choice is defined as the use of one form or a variety of forms in different context or domain for different communicative purposes (Fasold, 1984). Language choice involves the mindful selection of word, phrase, clause or sentence of another language in oral or written form within the speaker's linguistic repertoire. The language choice of a speaker is influenced by several factors such as age, gender, social status, ethnicity, rural and urban origin, formality of context, media, topic, domain and speakers (David, 2006).

A study on describing the language choice in Jordan by Saidat (2010) aimed to examine the speakers' language choices towards the use of Modern Standard Arabic (MSA) compared to Jordanian Non-standard Arabic (NSA) and other NSA vernaculars. In this study, the researcher collected the data from various sources which included received phone calls by TV shows. The interviews were carried out by the researcher and the subjects were groups of famous figures and scholars receiving question through phone call from worldwide audience commenting on the use of foreign words in Arabic language. Furthermore, the questionnaire created by the researcher was used to test the validity of the observations and conclusions made after the interview. The Arabic version of the questionnaire was distributed to both the public and private universities' academia individuals in Jordan and also the civilian. The respondents selected were aged 15 to 50 and they were from different cities of Jordan. Any questionnaire that did not meet the requirement were rejected. 192 set of questionnaire were distributed and 119 copies of the questionnaire were valid

to be used as the data for the research. The questionnaire was divided into four groups which comprised of 23 closed-ended and open-ended questions. The second, third and forth group were the groups that focus on determining the language choice of the respondents. The first group aimed to determine how Jordanians view and rate MSA and NSA. The second group was designed at examining the frequencies of both MSA and NSA usage. The third group was to determine how NSA was considered as a dialect with grammar by the people and also to test whether the speaker's education level was reflected. A scale of 0-3 was used for the three groups where 0 is represented as strongly disagree while 3 is strongly agree. The last group comprised of two open-ended questions on the two language choice preference of the speaker. Each respondent was only allowed to pick one language form and provide as many reason for choosing his language choice. The collected data were tabulated and analysed using SPSS.

A significant difference between both genders for these 2 aspects were shown vividly. It was reported that female subjects used less MSA in everyday speech compared to male subjects. Female also used less MSA when addressing Arab people from another country. On the other hand, the results showed that approximately 30% of the population favoured using MSA and are unlikely to speak MSA. It was due to their lack of ability in using it thus resulting in embarrassment when using it. Besides, the unlikeliness of using MSA was also due to the humiliation of others mocking, teasing when MSA was used by them based on the interviews and questionnaire. The results depicted that MSA have societal values as 75% of the subjects agreed on it. There was a total of 88% of the respondents agreed that all Arabs was united by MSA because it was their great ancestors' language. Thus, it showed the great influence of the common language in uniting all Arab countries despite each country's vernacular language. The language of the Quran recorded the highest frequency followed by the unity of Arab among the reasons for using only MSA and

not NSA. MSA is a form of language that is understandable by all especially for the Muslims in Arab and all over the world to read and understand the *Islam Quran*. There was a total of three quarter of the population stated that the widespread use of MSA depicted how well-educated were the speakers. The usage of MSA in the respondents' daily lives make them felt that they were well-educated people.

Besides, to gain more insight on the studies regarding language choice, a study conducted by Gillani and Mahmood (2014) which aims to determine the language choice of young generation of Punjabi speakers towards Punjabi language in Faisalabad provides a deeper understanding. In this research, triangulation method (mixture of both qualitative and quantitative) was used. The population was selected from the Government college university in Faisalabad and the sample size was 60 randomly selected graduate and post-graduate students, 30 males and females respectively. The research questionnaire comprised of closed-ended questions, divided into four categories were formulated and distributed to the participants. The research was conducted twice in order to obtain the valid data to be analysed. The first survey conducted using Punjabi and Urdu languages was discard as it was unsuccessful while the second survey which was conducted in English was successfully done. SPSS software were used for the tabulation and analysis of data. Crosstabs was also applied to get the male and female frequency, percentage of their responses. The researchers also had interviewed all 60 participants in order to get more details regarding their background and knowledge on Punjabi and Urdu language. Out of the 33 questions, seven questions containing the main variables were depicted and discussed in the research. Out of the seven questions, there were three question that focused on language choice and they were question 2, 3 and 4. In analysis of question 2 which was "Which language you use in your social life?", the result depicted that 71% of the population spoke Urdu in their social life, which had higher percentage compared to

speaking Punjabi and English at 25% and 14% respectively. After informal discussion between the researcher and the respondents, it was found out that the respondents preferred Urdu as Punjabi did not meet their social and professional requirements. It can be seen that the speakers were shifting from Punjabi to Urdu language in their social context due to the status of the spoken language. Moreover, the third question was “Which language you use with family members?” The result showed that 61.7% of the respondents spoke Punjabi while 33.3% of the respondents spoke Urdu with their family members. The number of participants using Punjabi in social, professional and personal context were at 37, 42 and 42 respectively showing that they only used Punjabi with intimate relationships in family but not in social life. The low percentage of the youngsters using Urdu was due to the fact that their parents had forbidden them in speaking Punjabi as it was considered a badly behaved thing if they spoke Punjabi. This information was obtained after going through an interview with more than 15 female respondents by the researchers. The forth question which was “Which language you will prefer for your children?” showed that the young generation were shifting their language from Punjabi to Urdu and English as the frequency count for Urdu and English language preference for children were at 32 and 24 respectively. It can be said that Punjabi was not able to meet the requirement of the modern era thus it was not preferred for the next generation to learn and use it. Thus, it can be deduced that Punjabi language is at an alarming state of extinction as speakers were not encouraged to learn and use the language. A majority of the population had shifted their language preference from Punjabi to Urdu and English in the social context which made Punjabi a tolerated language that was neither concerned nor ignored. From the two studies conducted in Jordan and Faisalabad, it showed that a more standard language is mainly used by the community as well as the influence of other dominant language such as English which had caused the diminishing usage of other non-dominant community languages. Hence, the

standard language of a community as well as English play a vital role among the young generations language choice which resulted in language shift from their vernacular languages of their own community to a dominant publicly used language.

Apart from that, Chinese vernacular languages also face similar situation of language shift due to the speakers' language choice in their daily usage. In Malaysia Chinese community context, study on language choice among the Chinese community has also been carried out. Lee, Wong, and Laxman (2014) examined the Hainanese language usage among friends and family across 3 generations, to gain insight on the importance of speaking Hainanese in the home domain, the relationship between language usage and cultural viability. The researcher used case study method to conduct the research on the Malacca Hainanese community. The research tools used to collect data were interviews, video documentation and participant observations. The purpose of interviewing the participants were to elicit information on usage of Hainanese language as the main language of communication among friends and family and to study the participants' point of view on the importance of transmitting the Hainanese dialect to the younger generation in the home domain. In this research, there are 26 members of the Malacca Haninanese community participated. 12 members were from the Baby Boomers generation, 7 members were from generation X, 7 members were from generation Y. The result showed the decline in the usage of Hainanese dialect across 3 generations. Members of the Baby Boomers are proficient in the dialect but some of them did not speak it with their family and friends. Members of Generation X and Y do not use Hainanese at all to communicate. Thus, it can be deduced that the Hainanese dialect is not maintained across the generation in the community.

Apart from the research done on Hainanese language choice, Penang Hokkien language choices study also had been conducted by Low, Nicholas, & Wales (2010) to examine the language

competencies, language use at home and language attitudes of mothers and their Chinese children in Penang. The sample of the study was mothers of Penang Chinese children aged between six and 36 months. The mothers for children below six months old were not recruited for the study as more focus was put onto the children that had started to participate in language interaction actively. The researchers conducted a community survey at a private paediatric clinic in Penang Island to obtain the samples. A private paediatric was selected because it was a frequently visited private healthcare setting by a majority of Penang Chinese middle to upper middle class socioeconomic background mothers. 100 mothers were selected to participate in the survey after they were given consent in participating the survey. Each survey between the researcher and the mother was 10 minutes. The participants were considered as ‘young mothers’ as a vast majority of them were in between their twenties and thirties. A self-developed questionnaire was employed to collect the data through the survey. There are three parts in the questionnaire. The first two parts focused on the collecting data related to general health and household demographic. The third part focused on gathering data on sociolinguistic practices of the participating mothers. The results depicted that 70% of the mothers chose to use more than one language to speak to their children while 30% of the mothers opted to use only one language in mother-child communication. There was approximately half of the mothers (45%) opted to use bilingual Mandarin and English with their children which was depicted as the most popular maternal language choice spoken to their children. On the other hand, the use of Chinese vernacular languages showed less significant results as the mothers focus less on the use of Hokkien (21%), Cantonese (5%) and other Chinese vernacular languages (0%) with their children at home. Thus, language shift occurs from Chinese vernacular languages (Hokkien and Cantonese) to Mandarin and English due to the prioritization of the two dominant languages by the mothers towards their children. Lee et al. (2014) and Low et al. (2010) studies also depicted

that Hainanese and Hokkien dialect also encountered similar phenomenon of losing its speakers among the younger generations due to the influence of other dominant languages such as Mandarin and English. These studies are also in line with the studies done by Saidat (2010), Gillani and Mahmood (2014) which showed younger generation speakers tend to use a more dominant language compared to using their own vernacular languages. The language choices of the younger generation speakers also resulted in language shift from their vernacular languages to a more dominant language.

Language choice is important for the understanding of the linguistic situation especially in a multilingual setting in Malaysia where a majority of the population is multilingual. When an individual has a command of two or more languages, he or she will make choices that a certain language to be used in a particular domain or setting. There are many factors influence language choice such as the domain and setting. Domain and setting play a significant role in deciding the language choice of an individual in their conversation. Apart from that, another factor that influence language choice is the competition of dominant languages with other common languages. Dominant language has influential power on the language choice selected by a speaker. A dominant language is a language that has a larger function in the society and it is normally comprehensible and used by the majority of the population. Due to the wider social function, more prestigious language are preferred as a medium of communication in various domains. Pillai (2006) agrees on the statement above as well as it was stated that to obtain power, authority and prestige in the community, dominant languages are used in both formal and informal communication domains. Thus, the major languages in Malaysia such as English, Malay and Mandarin pose a competition with other minority languages and dialects which can be shown based on the past studies mentioned.

2.2 Language Attitude

Language attitude is defined as the people's feeling towards their own language or others' languages (Crystal, 1997). Trudgill (1992) stated that language attitude is one of the most important researches in the social psychology of language. Language attitude is also defined by comprising the language use and the speaker's language attitude (Fasold, 1984; Trudgill, 1992). The vitality of a language depends on the speakers' attitude toward that particular language. Language attitude plays a significant role in terms of the survival or death of a language. Baker (1988) stated that language attitude is influenced by several factors such as political, economic and social factors. The maintenance of a language is mainly related to the speakers' sentimentalism towards their languages. On the other hand, the language shift from their mother tongue or vernacular languages to other languages is associated with instrumentalism (Hofman & Cais, 1984). Sentimentalism refers to the preference of mother tongue due to emotional attitude towards that language while instrumentalism refers to the preference of a language due to its important economic usage. Thus, it is vital to study and understand the language attitude of a particular language in order to examine the language vitality of that language because the attitude of the speakers will determine the maintenance or discontinuity of the language. Studies had been conducted to examine the language attitude on the speakers towards their own vernacular languages especially in Malaysia among the indigenous and Chinese communities.

Coluzzi, Riget, and Wang (2013) investigated the level of language shift towards Malay and/or English in the Bidayuh community in Sarawak. There were two objectives in conducting the research. The first one was to analyse the language use of the older and younger generation of the Bidayuh community. The second objective was to determine the language attitude of the older and younger generation of the Bidayuh community. A questionnaire containing 26 questions on

language use and attitude were used to collect data for this research. The questionnaire was prepared in Malay and English. It consisted of three parts. The first and second part consisted the questions related to respondents' knowledge of the Bidayuh language and also the language use of the Bidayuh respondents. The third part which were questions 4, 21, 22, 23 and 26 that were aimed to test the language attitudes of the young and old Bidayuh respondents. The questionnaire was prepared based on the previous research conducted by Coluzzi (2010) used for a survey in 200 in Brunei Darussalam among the Lun Bawang and Iban community living in the Eastern part of the country. The survey was conducted in August 2012 in four villages where the four main Bidayuh dialects were spoken by the Bidayuh community: Benuk (Bidayuh Biatah, 3000 denizen), Gahat Mawang (Bidayuh Bukar-Sadong, 800 denizen), Pasir Hilir (Bidayuh Rara, 230 denizen) and Serasot (Bidayuh Bau-Jagoi, 1278 denizen). The respondents were categorized into two categories which were the respondents of younger generation (between 15 and 30 years of age) and older generation (above 51 years of age). There were a total of 266 respondents aged 15 or above were asked to fill in the questionnaire, 71 from Benuk, 55 from Gahat Mawang, 56 from Pasir Hilir, 84 from Serasot. However, there was only a total of 156 responses were taken into account. The 156 responses were consisted of 83 responses from the older group while 73 responses form the younger group. When a respondent was unable to read or write, the researcher translated and explained the written questions into verbal form in Bidayuh language to the respondents. Then, the researchers fill in the form on behalf of the respondents. For the data analysis on language attitude of the respondents towards Bidayuh, it showed that a large number of the the Bidayuh respondents from both age groups stated that they feel proud of speaking their heritage language and stated that Bidayuh should be officially protected. However, about 20% of respondents from both age groups were uncertain of learning or improving the Bidayuh language. Next, more than

half of the population from the older respondents (68.7%) and almost half of the younger respondents (46.6%) agreed that it was compulsory for Bidayuh language to be taught in the education system. However, 49.3% of the younger respondents stated that it was optional to study Bidayuh in school. There was 21.7% of the older respondents and 13.7% of younger respondents thought that Bidayuh language will be spoken less in ten years' time. The Bidayuh community showed a positive attitude towards the language as there was no rejection or discrimination on using their own native language. They are proud of using the language and a vast majority of them had the urge to continue using the language in the future.

Apart from Bidayuh language study, a language study on an indigenous community in Sarawak called Sihan or Sian community was also conducted by Mohamed and Hashim (2012). The objective of the research were to analyze the language use of Sihan language in different domains by the participants, language attitudes of the use of the Sihan language in the community. In this research, the data were collected through questionnaire, observation and interviews. There were 60 questions correspond to nine different domains on the use of the Sihan language. The nine domains were family, neighbours, religion, agriculture, customs, traditional medicine, place of work, education and business or market. The questionnaires were distributed to 71 Sihan volunteers. Then, the data gather from the survey were complemented by the data collected from interviews and observations. In this research, the procedure, instruments of the interviews and observations were not discussed. The data was processed and analysed using Social Sciences Statistical Package (SPSS). It was analysed using the nine criteria of language vitality as outlined in the UNESCO Expert Meeting in March 2003 (Lewis, 2006, 4; Brenzinger et al., 2003). From the community's attitudes towards their own language aspect, the Sihan people admitted that they were neither embarrassed nor dislike their own mother tongue when speaking to other groups of

people. The attitude of the continued use of Sihan language among the Sihan people showed positive result as 90.1% of the respondents stated that they will continue using Sihan language in the informal domain while 56.3% agreed to use it continuously in the formal domain. More than three quarter of the population were uncertain that Sihan language will exist permanently or will become extinct and lost as the result depicted 73.2% and 83.1% respectively. The results showed a positive attitude towards Sihan language among the community as a majority of the members in the community wanted to use the language continuously in the formal and informal domains.

Besides, studies on language attitude of Chinese vernacular languages had also been carried out and one of the study was conducted by Ting and Puah (2010) which focused on the attitude of Hokkien speakers in Sarawak towards their vernacular language and Mandarin. The objectives of the research were to examine the status and solidarity dimensions of language attitudes of Mandarin and Hokkien speakers, the relation between language attitudes of Hokkien speakers with Hokkien identity. 50 Hokkien speakers in a Malaysian university consisting 25 female and 25 male were selected for the study. To reduce gender preferences and increase the accuracy of the research, an equal number of female and male Hokkien speakers were selected. The participants were aged 20 to 25. They were selected with the criteria that they can speak both Mandarin and Hokkien and at least one of their parents was Hokkien descent. The Hokkien speaking university students within the researcher's social network were requested to participate in the research. For language attitudes data collection, the matched-guise technique was applied in this research. This technique enable the researcher to obtain data on the respondents' language attitude indirectly through their responses to Mandarin and Hokkien audio recording speeches. For this research, six audio recording was made by three bilingual female speakers, each speaking once in Mandarin and another time in Hokkien of the same context. The three bilingual female speakers were given

the same script and were asked to imagine the situation given and memorized the script before the audio recording. They were free to deliver the speech in a natural manner in both Mandarin and Hokkien. The recording was recorded in a quiet place to reduce the background noise and the average duration for each audio recording was 58 seconds. A five-point semantic differential scale was prepared to gather the Hokkien speakers' responses to the audio recording of casual speech in both Mandarin and Hokkien. The dimension of language attitudes in the semantic differential scale were

1. Status: rich, educated, intelligent and had leadership skill
2. Solidarity: friendly, trustworthy, humorous

Six additional traits were added in the semantic differential scale which included good looking, kind, sincere, unselfish, humble and informal. The five-point scale ranged from extremely positive (5) to extremely negative (1) with the neutral point (3). In the pilot test, the participants were told that they could listen to the audio recording as many times as they liked before rating the speakers using the five-point semantic differential scale. However, in the pilot test, the participants were more inclined in an indecisive manner rather than certainty if they were allowed to listen to the recording repeatedly. In the actual study, the researcher only allowed the participants to listen to the recording once with an alternation of the six Mandarin and Hokkien recordings before requested them to rate the speaker based on the five-point differential scale.

For data analysis, the means for both the status and solidarity dimension of language attitudes for all six recordings were calculated. T-test was conducted to determine the significant difference on the status and solidarity traits of the Mandarin and Hokkien speakers rated by the participants. A null hypothesis for the t-test stating that there was no difference between the rating

for Mandarin and Hokkien for each trait was formed by the researchers. Apart from the data collected from the semantic differential scale used with the matched-guise technique, the researchers also had collected data obtained from a part of a language attitudes questionnaire studied in the larger research on the participants' Hokkien identity. The five-point Likert scale items were as follow:

1. I strongly identify myself with my mother tongue (i.e. Hokkien) and the group that speaks it.
2. Sometimes, I identify myself with other cultures (e.g. the Western culture).
3. I am proud to be a Hokkien as it is my culture, heritage and identity.
4. Hokkien has become part of my life.
5. Hokkien makes up a significant part of my history and identity.

The responses from the five items by the participants were gathered, summed up and thus an average value of the participants' Hokkien identity was obtained. The values of the 50 respondents' Hokkien identity were analysed and divided into three levels: low (3.45), moderate (3.90) and high (4.2). Participants who were in the high category were categorized as having a strong Hokkien identity while those belong in the low category were categorized as having a weak Hokkien identity. A paired t-test for each trait was conducted by using the computed values from the analysis. For data analysis on the ratings of status and solidarity dimension of Mandarin speakers in recording 1, 3 and 5, the participants gave higher rating for the status dimension than the solidarity dimensions of the Mandarin speakers. The average rating of the status traits for all three Mandarin speakers' recordings were relatively high and inclined towards a positive evaluation. The Mandarin speakers were perceived as educated, rich and intelligent. However they

did not necessarily possessed leadership skills. Besides, the average mean for the solidarity traits of the Mandarin speakers indicated they were good looking, kind, friendly, formal, trustworthy and sincere. However, they were not inclined to perceive the Mandarin speakers as proud, humorous and selfish which the mean recorded at 2.99, 2.99 and 2.82 respectively. For data analysis of status and solidarity dimension of the three Hokkien speakers in recording 2, 4 and 6, it showed a relatively high rating for status dimension compared to the solidarity dimensions. The similar result was also obtained in the analysis of status and solidarity dimension of the Mandarin speakers. Four distinguish traits were compared and found in Hokkien speaker as perceived by the participants. Hokkien speakers were perceived as educated, rich and intelligent but did not necessarily possessed leadership skills. Similar results were also obtained from the Mandarin speaker ratings. Out of the nine solidarity dimensions studied, the participants rated Hokkien speakers as good looking, kind, proud, trustworthy, friendly, sincere and humorous but less selfish and formal. However, there were significant difference between participants' views on Mandarin and Hokkien speakers in terms of the solidarity traits. The main difference in the participants' evaluation is the solidarity dimension (formality traits) between Hokkien and Mandarin speakers. The participants associated Hokkien speakers with informal (average mean of 2.75) while Mandarin speakers as formal (average mean of 3.07).

Moreover, there was no significant difference between the participants' ratings for the status and solidarity dimension of Hokkien and Mandarin speakers. Among 50 Hokkien speakers, their attitude towards Hokkien and Mandarin did not vary. They are able to speak and use both Mandarin and Hokkien in their daily communications, thus they have similar language attitudes towards Hokkien and Mandarin. In the data analysis of strength of Hokkien identity and attitudes towards Hokkien and Mandarin, there was a significant difference between the participants with

strong and weak Hokkien identity in the aspect of attitude dimension (level of education) with the significant t-test value of $[t(49) = +2.375, p < 0.05]$. Education is a unit under the status dimension of language attitudes. The paired t-test portrayed the participants perceived Hokkien speakers as less educated than Mandarin speakers. This is due to the effect of the widely used of Mandarin in the education domain. Based on the t-values obtained from the nine out of 13 traits investigated, participants were inclined in viewing Mandarin having a higher status and solidarity value than Hokkien. Hokkien speakers were perceived negatively except for humour and selfishness traits. The participants viewed the Hokkien speakers as more humorous and less selfish compared to Mandarin speakers.

Next, there is a difference between participants with strong and weak Hokkien identity on two traits: leadership skills and being proud. Participants with strong Hokkien identity were more likely to view Mandarin speakers having leadership skills and were not proud but participants with weak Hokkien identity viewed it in the opposite manner. After conducting paired-t test for the Hokkien-Mandarin recording of speaker 1, 2 and 3, there was a significant difference between the two languages in terms of the following traits:

1. Status: educated. Speakers 1 and 2 ($t=3.985, p < .01$) and ($t=3.363, p < .01$)
2. Status: intelligent. Speakers 1 and 2 ($t=2.399, p < .05$) and ($t=3.383, p < .05$)
3. Status: rich. Speaker 2 ($t=3.259, p < .01$)
4. Solidarity: good looking. Speaker 1 ($t=2.391, p < .05$)
5. Solidarity: friendly. Speaker 3 ($t=2.635, p < .05$)

The Hokkien and Mandarin speakers were viewed differently in terms of education and intelligence level for two speakers. Although the other traits (good looking and friendliness) significantly differed from the two speakers, it was caused by the individual differences among the three bilingual Hokkien-Mandarin speakers. Speaker 3 had a slightly different result and interpretation from the other two speakers as the t-values were divergent from the other two speakers. Based on the paired t-tests for the pairs of Hokkien-Mandarin recordings, there was some individual variability that had influenced the participants' attitudes towards the status and solidarity dimensions. This problem can be overcome through the search for more typical speech and better voice quality of Hokkien-Mandarin bilingual speakers to produce the recording for the research in the future. The studies conducted showed that the language attitudes of the speakers can be evaluated through interviews and surveys and this also depicted how the members of the community perceive their own vernacular language and how they identify themselves in association with the language spoken.

2.3 Relationship between Language Choice and Language Attitude

Hymes (1971) positioned language attitudes at the root of communicative competence due to its influence on people's responses towards speakers of other languages. Garret (2010) agreed to the statement made by Hymes (1971) and thus argued that the anticipation of these responses will result in influencing others' language choices. Language attitudes has a close relationship with language use as language attitude shaped and are shaped by language choice. In this relationship, the influence of language choice are closely related to the norms of how the users use the language which can be seen in terms of what language choices are appropriate in a particular context such as formality, domain or other speakers. The attitude of a speaker do influence the language choice. Crawford, Pablo, and Lengeling (2016) also stated that the status of a language influences the

attitude of the speakers. This depicts that language choice is a reflection of the speakers' attitude towards that particular language. Speakers with positive language attitude promotes the use of the language and vice versa. Therefore, it can be seen that language attitudes play a part in the factors affecting speakers' language choice. It is important to relate language choice and language attitude in a study as both of these aspects are interrelated and they influence each other. Examining the relationship between these two aspects in a study enables the researcher to look at a wider scope of how language choice affect language attitude and also the other way round. This also provide a deeper and detailed understanding in terms of the diminishing number of speakers of a certain language and also the occurrence of language shifting from vernacular languages to other dominant languages.

Several studies conducted in Malaysia that only focus on either language choice or language attitudes respectively in their researchers. For example, Lee, Wong, and Laxman (2014) conducted a study to examine the language maintenance and cultural viability in the Hainanse community via language usage among friends and family across 3 generations. A case study method was employed to conduct the research on the Malacca Hainanese community and interviews, video documentation and participant observations were the research tools used to collect data. There were 26 members of the Malacca Hainanese community participated in this research, whereby 12 members were from the Baby Boomers generation, 7 members from generation X and generation Y respectively. The result depicted there was a decline in Hainanese dialect usage across three generations. Members of the Baby Boomers were proficient in the dialect but some of them did not speak it with their family and friends. Members of Generation X and Y do not use Hainanese at all to communicate.

David and Noor (1999) also study the maintenance of Kristang language through the use of Kristang among the members of the Portuguese community who lives in the Portuguese Settlement in Malacca. The theoretical construct of this study is language shift and in which the different domain construct was used to determine language shift. A 47-item closed-ended questionnaire were distributed to 62 respondents. The questionnaire consisted of 4 parts which were (a) demographic, (b) self-perceptions of language ability – both spoken and written, (c) mother tongue of parents of respondents and (d) use of ethnic language. A total of 62 respondents aged between 10 to 80 years old from the Kristang community were selected for the research. To ease the analysis, the researcher had divided the different age groups into five main groups which were (10-19, 20-29, 30-39, 40-59, 60-89). The researcher used SPSS system to analyse the data by looking at the frequency and percentages of the data collected. The analysis used in this research was based on the responses of the respondents across different age groups in different domain and setting. It is set to determine the role of interlocutors from different age groups within the home domain and in intra-community interaction domain. The results showed 45 out of 62 respondents (72.6%) indicated Kristang as their mother tongue while 13 respondents (20.9%) indicated English as their mother tongue. On the other hand, the respondents from 20-29 age group had a wider range of languages to be considered as their mother tongue. The languages were Malay, Tamil and a mixture of English and other local language. Across all age groups, English and Malay were considered the most preferred language choice. Besides, in this research, code mixing occurred as most of the community members generally preferred to mix Kristang with English or other languages which considered as the first step to swift away from their mother tongue. Thus, Kristang usage is dominant among the members in older age groups while English is the dominant language choice among the members in the younger age groups (20-29 and 10-19). It showed the

occurrence of language shift from the ethnic language (Kristang) to English among the younger members of the community.

Apart from the language choice studies, Ting and Puah (2010) had conducted a study specifically on language attitude to examine the status and solidarity dimensions of language attitudes of Mandarin and Hokkien speakers, the relation between language attitudes of Hokkien speakers with Hokkien identity. The selected respondents were 50 Hokkien speakers in a Malaysian university consisting 25 female and 25 male aged from 20 to 25. The selection criteria were they can speak both Mandarin and Hokkien and at least one of their parents was Hokkien descent. For language attitudes data collection, the matched-guise technique was applied in this research. This technique enable the researcher to obtain data on the respondents' language attitude indirectly through their responses to Mandarin and Hokkien audio recording speeches. For this research, six audio recording was made by three bilingual female speakers, each speaking once in Mandarin and another time in Hokkien of the same context. The three bilingual female speakers were given the same script and were asked to imagine the situation given and memorized the script before the audio recording. They were free to deliver the speech in a natural manner in both Mandarin and Hokkien. A five-point semantic differential scale was prepared to gather the Hokkien speakers' responses to the audio recording of casual speech in both Mandarin and Hokkien. The dimension of language attitudes in the semantic differential scale were

1. Status: rich, educated, intelligent and had leadership skill
2. Solidarity: friendly, trustworthy, humorous

Six additional traits were added in the semantic differential scale which included good looking, kind, sincere, unselfish, humble and informal. The five-point scale ranged from extremely positive

(5) to extremely negative (1) with the neutral point (3). In the actual study, the researcher only allowed the participants to listen to the recording once with an alternation of the six Mandarin and Hokkien recordings before requested them to rate the speaker based on the five-point differential scale. For data analysis, the means for both the status and solidarity dimension of language attitudes for all six recording were calculated. T-test was conducted to determine the significant difference on the status and solidarity traits of the Mandarin and Hokkien speakers rated by the participants. Apart from the data collected from the semantic differential scale used with the matched-guise technique, the researchers also had collected data obtained from a part of a language attitudes questionnaire studied in the larger research on the participants' Hokkien identity. The five-point Likert scale items were as follow:

1. I strongly identify myself with my mother tongue (i.e. Hokkien) and the group that speaks it.
2. Sometimes, I identify myself with other cultures (e.g. the Western culture).
3. I am proud to be a Hokkien as it is my culture, heritage and identity.
4. Hokkien has become part of my life.
5. Hokkien makes up a significant part of my history and identity.

The results showed that the Mandarin speakers were perceived as educated, rich and intelligent. However they did not necessarily possessed leadership skills. Four distinguish traits were compared and found in Hokkien speaker as perceived by the participants. Hokkien speakers were perceived as educated, rich and intelligent but did not necessarily possessed leadership skills. Similar results were also obtained from the Mandarin speaker ratings. Out of the nine solidarity dimensions studied, the participants rated Hokkien speakers as good looking, kind, proud,

trustworthy, friendly, sincere and humorous but less selfish and formal. However, there were significant difference between participants' views on Mandarin and Hokkien speakers in terms of the solidarity traits. The main difference in the participants' evaluation is the solidarity dimension (formality traits) between Hokkien and Mandarin speakers. The participants associated Hokkien speakers with informal (average mean of 2.75) while Mandarin speakers as formal (average mean of 3.07). In the data analysis of strength of Hokkien identity and attitudes towards Hokkien and Mandarin, there was a significant difference between the participants with strong and weak Hokkien identity in the aspect of attitude dimension (level of education) with the significant t-test value of $[t(49) = +2.375, p < 0.05]$. Education is a unit under the status dimension of language attitudes. The paired t-test portrayed the participants perceived Hokkien speakers as less educated than Mandarin speakers. This is due to the effect of the widely used of Mandarin in the education domain. Apart from that, based on the t-values obtained from the nine out of 13 traits investigated, participants were inclined in viewing Mandarin having a higher status and solidarity value than Hokkien. Hokkien speakers were perceived negatively except for humour and selfishness traits. The participants viewed the Hokkien speakers are more humorous and less selfish compared to Mandarin speakers. The paired-t test for the Hokkien-Mandarin recording of speaker 1, 2 and 3 showed a significant difference between the two languages in terms of the following traits:

1. Status: educated. Speakers 1 and 2 ($t=3.985, p < .01$) and ($t=3.363, p < .01$)
2. Status: intelligent. Speakers 1 and 2 ($t=2.399, p < .05$) and ($t=3.383, p < .05$)
3. Status: rich. Speaker 2 ($t=3.259, p < .01$)
4. Solidarity: good looking. Speaker 1 ($t=2.391, p < .05$)
5. Solidarity: friendly. Speaker 3 ($t=2.635, p < .05$)

The Hokkien and Mandarin speakers were viewed differently in terms of education and intelligence level for two speakers. Although the other traits (good looking and friendliness) significantly differed from the two speakers, it was caused by the individual differences among the three bilingual Hokkien-Mandarin speakers. Speaker 3 had a slightly different result and interpretation from the other two speakers as the t-values were divergent from the other two speakers due to individual variability that caused less accurate judgment of the participants' attitude towards both dimensions of the third speaker. Although studies on the language choice and attitude were conducted separately, the results obtained are still valid and reliable. However, the studies created a gap in terms of the connection between language choice and attitude as both of these can influence each other. The relationship between these two aspects can be explored and examined in depth if they are being studied simultaneously in the studies mentioned above.

In spite on this, there are also studies conducted focus on language choice and attitude simultaneously which enrich the understanding on the importance and relationship between these two aspects. Several conducted studies have shown that there is a relationship between language choice and language attitude. Dweik and Qawar (2015) studied language choice and language attitudes in a multilingual Arab Canadian community in Quebec, Canada. The objectives of the research were to analyse the language choice and language attitudes among Arabs of Quebec-Canada towards Arabic, French and English, study the extra linguistic factors that lead to the language choice and attitudes. To achieve the objectives above, two questions were formulated. The questions were:

1. What are the factors that determine the linguistic choices among the Canadian Arabs of Quebec?

2. What are the attitudes among the Canadian Arabs of Quebec towards Arabic, English and French?

For this research, the respondents were 100 Arab Canadians who settled down in Quebec-Canada. All of the respondents had Canadian nationality. The sample was comprised of 73 males and 27 females as 88 of them were married, 4 were engaged, 7 were single and one was widowed. There was a total of 45 respondents who resided in Arab neighbourhood, 22 resided in Canadian neighbourhood and 33 resided in mixed neighbourhood. Among the 100 respondents, 59% of them held B.A degrees, 33% held diplomas, 3% held M.A degrees and 5% held PhD degrees. Based on the respondents' work background, 24% were students, 21% were in the medical field and 8% worked in the educational field, 19% had a business related profession, 14% were civil servants, 14% were craftsmen. In this study, 'Social Network' model proposed by Milroy and Milroy (1978) was used. The researchers approached the subjects through a third party, from a friend to a friend that had access to that particular community. Two assistants who belonged to the community helped the researcher to distribute and collect the survey questionnaire. The questionnaire was adapted from Dweik (2000), Al-Rifa'i (2012), Nofal (2011) and Al-Nahar (2009). It consisted of two sections: the first one was to determine the respondents' language choice in different domains. Eight options were given to the respondents to choose from:

- 1- Arabic
- 2- English
- 3- French
- 4- Arabic & English
- 5- Arabic & French

6- English & French

8- Arabic, English & French

9- Other

However the seventh language option was not stated in the questionnaire. Next, the second section was to determine the respondents' language attitudes towards a certain language. The questionnaire was written in English and Arab. A pilot test on the questionnaire was conducted before distributing it to the respondents in Quebec. Furthermore, the respondents were asked to report and state 'useful', 'dominant', 'important', 'poetic' and so on a given language such as Arabic, English and French. For data analysis on question one, it was found that there was a positive correlation between home and family domain in choosing Arabic. At the same time, religion and ethnic identity were also the supporting factors for the choice of Arabic language as well. All of the 100 respondents confirmed that family and home played a vital role in using Arabic, and religious and ethnic identity were also fully expressed in Arabic which supported the choice of using Arabic in these domains. Another reported supporting factor for using Arabic language was listening to Arabic radio stations as 95 respondents rated and agreed on this aspect. For English and French language choice, most of the respondents preferred and used them in the work, educational domains and Canadian nationality. The respondents' answers indicated that English and French played an important role in working environment as none of the respondents used Arabic in this domain. Next, 80 respondents and 71 respondents expressed the use of English and French in Canadian nationality and educational institutions respectively. For watching TV stations and interacting in the social networking sites, French language usage was the highest at 80 responses, followed by English (58) and Arabic (53).

Moreover, for the analysis of question two which was on the attitudes towards Arabic, English and French, a set of 13 questions related to the discussed topic were posed to the respondents. The result depicted that the respondents had positive attitudes towards Arabic, English and French. However, negative attitudes towards Arabic and French by the respondents were shown in several related questions on these two languages. There was a total of 99 respondents rated English as the most useful language while 100 respondents showed positive attitudes towards English as it is a symbolism of their Canadian national identity. The results also depicted the importance of using English and French in various situations which were recorded at 70 and 30 respondents respectively. Apart from that, French also played a vital role in the respondents' lives as their responses showed that they had a strong positive attitudes towards French for being a dominant and the most prestigious language in Quebec. On the other hand, the respondents depicted strong positive attitudes towards Arabic due to the strong connection of the language with the Arabs' ethnic heritage and served as a religious language. It also can be seen that both Arabic and French was viewed as a poetic language as 46 and 54 respondents claimed it respectively. However, Arabic was viewed as the least important language in the Quebec province by all 100 respondents and it was also claimed by 87 respondents that Arabic was difficult to learn followed by French. From the data analysis, it can be deduced that Arabic is vital in the respondents' home, social and religious interactions. The findings were in line with Dweik (1986) who depicted that positive attitudes towards their mother tongue language was associated with pride and culture. The respondents also shared similar positive attitude towards English and French in different domains such as in education domain and to express their Canadian identity. This was to facilitate better opportunities and access to educational and formal interactions. Furthermore, lots of media in Canada used English and French as the medium of communication. In Quebec,

the result suggested that French was the most prestigious, dominant and poetic language. Ferrer and Sankoff (2004) stated that the dominant language influenced the speakers' language choice and the most prestigious language is preferred as the medium of communication in myriad domains due to its broader social functions.

Furthermore, Ting and Tham (2014) examined the vitality of the Kadazandusun language (KD) based on the language choice and language attitude of Kadazandusun teenagers in Sabah. The objectives of the study were to determine KD teenagers' proficiency in KD, examine the language choice of KD teenagers in the domains of family, friendship, religion and education, describe the association between KD teenagers' ethnic identity with the KD language. The researchers applied Expanded Graded Intergenerational Disruption Scale (EGIDS) by Lewis and Simons (2010) as the theoretical framework for this study. The participants were a total of 205 KD students aged 13 to 19 with both parents of KD descent were selected. They were from eight different secondary schools in Kota Belud: Sekolah Menengah Kebangsaan (SMK) Arshad, SMK Narinang, SMK Taun Gusi, SMK Tambulion, SMK Usukan, SMK Pekan 1, SMK Pekan 2, and SMK Agama Tun Said. Out of 205 participants, 87 were male while 118 were female. The questionnaire formulated were in Malay language as the students' medium of education was Malay, thus it would be more comprehensible to the participants. The items in the questionnaire were adapted from Ayeomoni (2006), Yeh, Chan and Cheng (2004). The questionnaire consisted of three sections where the first section aimed to determine the language proficiency of the participants in KD language while the second section was to examine the language choice of the participants. The third section was to determine the language attitude towards KD language of the participants. The items in the first section included the first language acquired since birth, the frequency of language use with parents, assessment of KD proficiency in listening, speaking,

writing and reading skills. For the second section of the questionnaire, four domains were selected which were family, friendship, religion and education. For family domain, the language choice for interactions with their parents, siblings, grandparents, uncle, aunt, cousins were studied. For friendship domain, participants' main language used with friends, new friends, neighbours who were KD or non-KD were examined. For religion domain, the participants' language used with their religious leaders and others with the same age group were examined. For education domain, the interaction of participants with their teacher/principal, English teachers and classmates were studied. The third section of the questionnaire focused on determining the participants' feeling on the need to maintain the KD identity if the KD language was lost. After gaining permission from the eight schools, Ministry of Education, the researcher went to the schools and carried out the study after the classes involved were identified and the purpose of the research was explain to the participants. The distribution of the questionnaire was assisted by the class and subject teacher which they had identify the participants by referring to the school record to meet the subject selection criteria. Out of 280 distributed questionnaire, 210 were returned and 205 were usable. The distribution and returned of the questionnaire process were completed in the same day. The data collected were keyed into Excel sheet and the frequency counts, percentages were calculated and analysed.

For KD teenagers' language choice, they spoke KD language with their grandparents and 60.5% of them spoke KD with their parents. They preferred Sabah Malay dialect when speaking with their siblings. The widely use of Sabah Malay dialect in the family domain was speaking with their aunts and uncles. Apart from that, Sabah Malay dialect was also served as the main language used in the religion domain irrespective of whether they are Muslim or Christian. Next, the KD teenagers spoke KD with their friends according to how close was their friendship. The closer they

are, they used KD language. They used Sabah Malay dialect with the non-KD friends and the KD friends who were not really close with them. The participants did not use KD language in the education domain with the non-KD members of the schools such as the principal, teachers and KD classmates. A more formal language was used by the KD teenagers in school to those of higher status. From the results shown, half of the KD teenagers did not speak KD language with their siblings, KD friends and KD classmates. It can be said that language shift was taking place in the KD teenagers community thus placing the KD language at Level 6b, Threatened. 6. However, there was an awareness in the KD teenagers' mind in preserving their ethnic language as 96.6% of them felt that it was important to preserve the language.

Moreover, Low, Nicholas, & Wales (2010) conducted a study to examine the language competencies, language use at home and language attitudes of mothers and their Chinese children in Penang. The sample of the study was mothers of Penang Chinese children aged between six and 36 months. The mothers for children below six months old were not recruited for the study as more focus was put onto the children that has stated to participate in language interaction actively. The researchers conducted a community survey at a private paediatric clinic in Penang Island to obtain the samples. A private paediatric was selected because it is a frequently visited private healthcare setting by a majority of Penang Chinese middle to upper middle class socioeconomic background mothers. 100 mothers were selected to participate in the survey after they were given consent in participating the survey. Each survey between the researcher and the mother was 10 minutes. The participants were considered as 'young mothers' as a vast majority of them were in between their twenties and thirties. A self-developed questionnaire was employed to collect the data through the survey. There are three parts in the questionnaire. The first two parts focused on the collecting data

related to general health and household demographic. The third part focused on gathering data on sociolinguistic practices of the participating mothers.

For language choice section, the results depicted that 70% of the mothers preferred using more than one language to speak to their children while 30% of the mothers opted to use only one language in mother-child communication. There was approximately half of the mothers (45%) opted to use bilingual Mandarin and English with their children which was depicted as the most popular maternal language choice spoken to their children. On the other hand, the use of Chinese vernacular languages showed less significant results as the mothers focused less on the use of Hokkien (21%), Cantonese (5%) and other Chinese vernacular languages (0%) with their children at home. Thus, language shift occurs from Chinese vernacular languages (Hokkien and Cantonese) to Mandarin and English due to the prioritization of the two dominant languages by the mothers towards their children.

For language attitudes analysis section, the mothers were asked to rate the importance of their children learning different languages. The results showed that a majority of the mothers perceived English and Mandarin as the two most important languages to be learnt by their children. The Chinese vernacular languages such as Hokkien and Cantonese were rated as slightly less important to be learnt by their children. There were two sets of one-tailed Spearman's correlation analysis conducted to focus on the factors that had an association with language attitudes of the mothers. The first set of the test focused on the relationship between mothers' language attitude and their speaking proficiencies in different languages. It was reported that only Malay and Cantonese languages showed significance in the relationship whereas not statistically significant for Mandarin, English and Hokkien. This indicates that the mothers' language attitude towards Malay and Cantonese were related to their speaking proficiencies in the two languages. In contrast,

it showed that there was no association between mothers' attitude towards the importance of learning English, Mandarin and Hokkien with their speaking proficiencies in the three languages. Thus, the competencies in a language did not influence the language attitude of mothers emphasizing the importance of learning the particular languages by their children. The second set of analysis focused on the relationship between the domains of different language use by the mothers and their language attitudes. The results showed a significance relationship for English, Malay and Cantonese but none for Mandarin and Hokkien. It implied that there was a strong association between the importance of learning English and how frequent they used the language. In general, the findings reported that regardless the mothers' speaking proficiency in English language, due to the wide functionality of English in various domains, it is still being emphasized by the mothers on the importance in learning the language by their children.

These studies showed that there is a relationship between speakers' language choice and attitudes and its significance can be examined in depth for further researchers. Similar method of analyzing the language choice and attitude at the same time can be applied to other researches to enhance the knowledge and understanding, gain a deeper insight on a particular language phenomenon in a particular language community. On the other hand, studies conducted to study language choice and language attitudes separately do not produce results that showed interconnection between these two aspects. The results only depicted each aspect individually in relation with the domains, functions or the interest in that particular language. Thus, it is vital to examine the speakers' language choice and attitude simultaneously in order to obtain a better understanding on the language shift and certain language choice patterns phenomenon.

2.4 EGIDS

Expanded Graded Intergenerational Disruption Scale (EGIDS) is used as the theoretical framework for the study. It is a model developed by Lewis and Simons (2010) which is a modified and expanded version of Fishman's (1991) Graded Intergenerational Disruption Scale (GIDS). EGIDS is an effective framework to evaluate the language vitality or the level of endangerment of a language. EGIDS consists of 13 levels whereas GIDS consists of only eight levels. An addition of three new levels is added in EGIDS as the modification of Fishman's GIDS which are (Level 0, International; Level 9, Dormant; and Level 10, Extinct) to describe languages at all phases of their life cycle. Furthermore, there is also the medication of GIDS in terms of splitting of Level 6 (6a, Vigorous; 6b, Threatened) and Level 8 (8a, Moribund; 8b, Nearly Extinct) to account accurately the path of language shift against language development.

Table 2

Expanded Graded Intergenerational Disruption Scale, EGIDS (Lewis & Simons, 2010).

Level	Label	Description
0	International	The language is widely used between nations in trade, knowledge exchange, and international policy.
1	National	The language is used in education, work, mass media, and government at the national level.
2	Provincial	The language is used in education, work, mass media, and government within major administrative subdivisions of a nation.

3	Wider Communication	The language is used in work and mass media without official status to transcend language differences across a region.
4	Educational	The language is in vigorous use, with standardization and literature being sustained through a widespread system of institutionally supported education.
5	Developing	The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable.
6a	Vigorous	The language is used for face-to-face communication by all generations and the situation is sustainable.
6b	Threatened	The language is used for face-to-face communication within all generations, but it is losing users.
7	Shifting	The child-bearing generation can use the language among themselves, but it is not being transmitted to children.
8a	Moribund	The only remaining active users of the language are members of the grandparent generation and older.
8b	Nearly Extinct	The only remaining users of the language are members of the grandparent generation or older who have little opportunity to use the language.
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community, but no one has more than symbolic proficiency.
10	Extinct	The language is no longer used and no one retains a sense of ethnic identity associated with the language.

With the modification in EGIDS, a language vitality can be evaluated by following the EGIDS Decision Tree which include answering five key diagnostic questions that consist of identity function, vehicularity, state of intergenerational language transmission, literacy acquisition status and societal profile of generational language use. Lewis and Simons (2010) explain that the identity function of a language can be categorized into four categories which are as historical (Level 10, Extinct), heritage (Level 9, Dormant), home or vehicular which it will be used as a second language beyond the local language community. When a language serves as the vehicularity identity function, it could fall into the category of international (Level 0), national (Level 1), regional (Level 2) or not official where it is used in business and social contexts (Level 3) in the level of official use. For the intergenerational transmission of the language questions, if the answers is a 'yes', then the literacy status of the language is required to be examined. Literacy can be acquired via education system (Level 4, Educational) or literacy has been introduced in the community informally by is not acquired by most of the members in that community (Level 5, Written) or there are no institutions that support the language literacy (Level 6a, Vigorous). If the answer is a 'no', then it is crucial to determine the proficient speakers from the youngest generation. If the youngest proficient speaker are in the great grandparents and grandparents generation, then the language will be ranked in Level 8b (Nearly Extinct) and Level 8a (Moribound) respectively. If the youngest proficient speakers are within the parents and children generation, then the language is at Level 7 (Shifting) and Level 6b (Threatened) respectively.

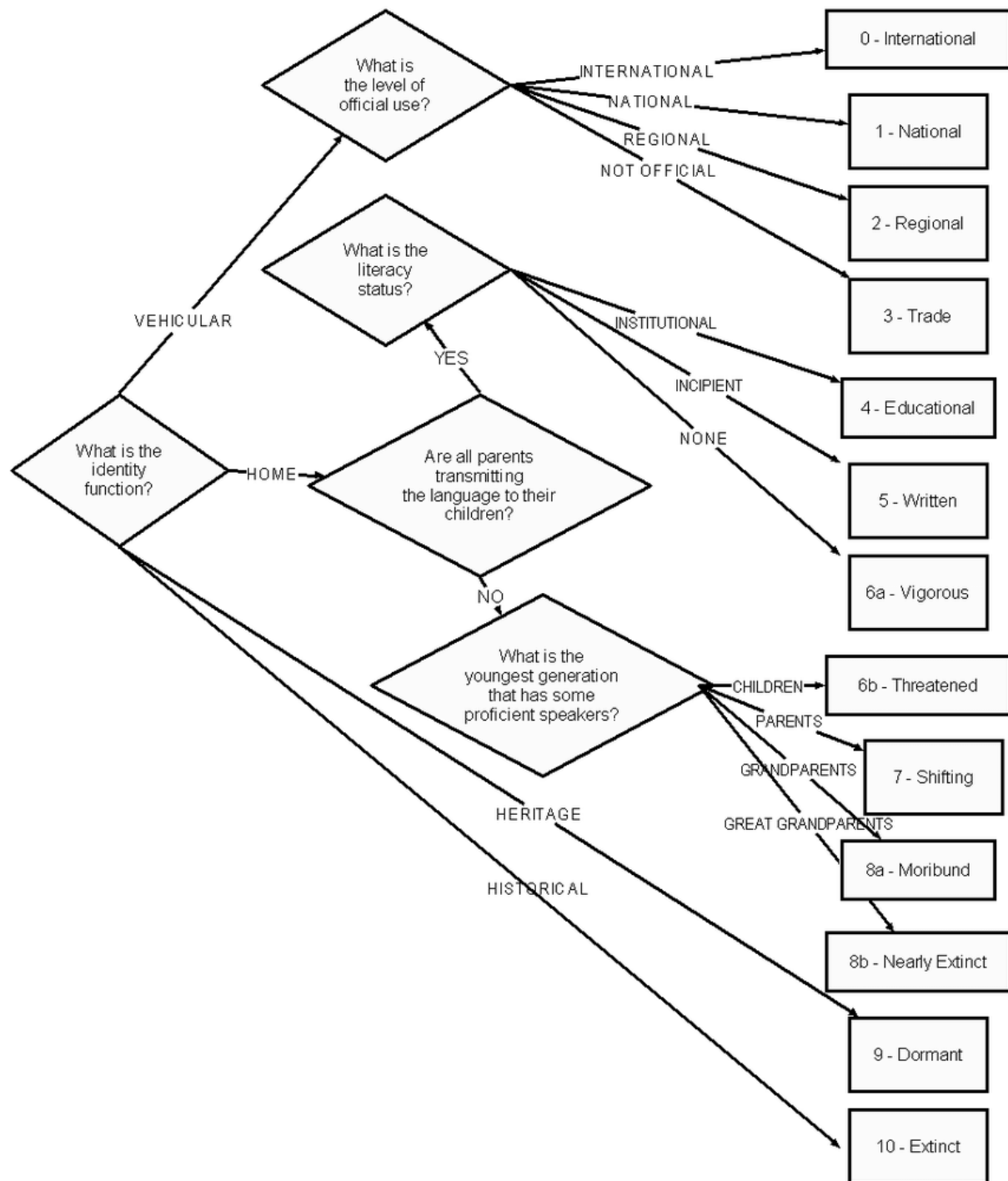


Figure 1. EGIDS decision tree (Lewis & Simons, 2010).

EGIDS has been used for several studies to determine the language vitality or the level of endangerment of a language. Ting and Ling (2013) studied the sustainability status of Sarawak indigenous languages in Sarawak, Malaysia. The objectives of the research were to study the presence of ethnic languages associated with other languages in the selected domains of language use, examine the extent of ethnic language use across generations in the family domain, and examine the language use of the different indigenous groups. The fourth objective was to determine the demographic variable that influenced the use of ethnic languages for the indigenous groups. In this research, there was a total of 568 participants selected where 294 were male while 274 were female. The participants were aged 13 to 17. The participants were indigenous students from six schools in Sarawak. Three schools were in town areas (Kuching, Miri and Sibu) while the other three were in the hinterlands (Durin, Bario and Semariang). The participants consisted of 48% indigenous groups, 25.9% Chinese, 22.3% Malay and 3.8% others. The researcher used Phinney's (1992) multi-group ethnic identity measure to examine the participants' ethnic identity but the results were not reported in the research. In the questionnaire, it contained 61 items on the participants' demographic characteristics, language use in various domains and ethnic identity. However, the results on ethnic identity was not reported in this research. Next, the demographic variables included the participants' age, gender, and medium of education (kindergarten, primary, secondary), parents' occupation, educational background and income. The six domains were family, friendship, school, religion, mass media and transaction (buy and sell). There was a total of four questions asked in the mass media domain (radio, television, movies and online) as adolescents inclined to have more contact with these mediums. In the family domain, the language used with nine groups of family members was investigated. After obtaining the informal consent

and permission from the education department at the federal, state levels and the six schools, the survey was conducted by distributing the questionnaire to the respondents. The data collection period was from January to March 2011. There was a total of 1188 questionnaire returned to the researcher out of 1240 questionnaire distributed. The researchers quantify the percentage of ethnic language use by counting the presence of the ethnic language for the 17 possible situations across six examined domains. The six domains were mass media (4), friendship (1), family (9), religion (1), education (1) and transaction (1). The participants were permitted to choose more than one language for each aspect of use because this indicate the language use by a multilingual speaker. In this study, the Expanded Graded Intergenerational Disruption Scale (EGIDS) was used. The degree of vitality of a language using EGIDS was divided into 10 level. For statistical analysis, multiple linear regression with enter method was used to calculate the percentage of ethnic language use and demographic variables. The insignificant variables were excluded for the subsequent testing. PASW Statistic 18 software was used for the statistical analysis of this study.

Besides, from the aspect of language use among Sarawak indigenous groups, the data was analysed by ethnic group which gave rise to three categories on the relative usage between ethnic language and Malay varieties of the indigenous groups. The first category consisted of groups using the ethnic language more frequently than Malay varieties. The indigenous groups were Penan, Iban, Kelabit, Saban and Murut. Penan was exempted due to its exceptionally high ethnic language use at 63.86%, the other four groups were in the range of 42-51%. Malay language use was in the 32% to 40% range for all of the five mentioned groups. Penan participants hardly use English but Iban, Kelabit, Saban and Murut used it more frequent than the Penan participants with an average of 14%. Based on the EGIDS framework, Iban was ranked at Level 5 as it was a vehicular language with a lingua franca status at local level, spoken as a second language by other

ethnic groups. On the other hand, the Penan, Kelabit, Saban and Murut languages were ranked at Level 6a on EIGDS. These languages were vigorous as it was learnt by the children as their mother tongue and was only used orally by all generations. There was no institutions supporting the literacy of these languages but there had been attempt to document these languages. The second category was regarding the extensive use of Malay varieties than the ethnic languages among the indigenous groups. The groups included were Melanau, Bisayah, Kiput and Berawan. The sample size for Melanau, Bisayah and Kiput was too small thus the result was not used as it was not significant in the study. Instead, the Melanau group with a large sample size (n=40) was considered significant and thus being used for data analysis. The extensive use of Malay varieties in the Melanau community had close affinity with the Sarawak Malay speech community. This is because half of the Melanau community were Muslim and Sarawak Malay was also associated with Muslims. Next, the intermarriages between Sarawak Malay and Melanau also facilitated the extensive use of Sarawak Malay. The Melanau language was ranked at Level 6a in the EGIDS model as it was a vigorous language, used orally by all generations. The oral use of Melanau was shrinking and being taken over by Bahasa Malaysia and Sarawak Malay. The third category included the Kenyah, Kayan and Bidayuh indigenous groups with balanced use of their ethnic language and Malay varieties. In this category, the ethnic languages of the three groups were ranked at Level 6a in the EGIDS as well because it was a vigorous language, all the generations used the language and their children still learning it as their mother tongue. To deduce, most of the Sarawak indigenous languages (Kelabit, Penan, Saban, Melanau, Murut, Kenyah, Kayan. Bidayuh) were ranked at Level 6a on EGIDS and only Iban was ranked at Level 5. The vitality of Iban using EGIDS recommended that since literacy had been introduced, the language maintenance effort should be focused on community members in acquiring literacy in the

language. For other indigenous language which were ranked at Level 6a in EGIDS, language maintenance should be focused on developing an orthography system to motivate intergenerational transmission of the ethnic language.

Ting and Tham (2014) examined the vitality of the Kadazandusun language (KD) based on the language choice and language attitude of Kadazandusun teenagers in Sabah. The objectives of the study were to determine KD teenagers' proficiency in KD, examine the language choice of KD teenagers in the domains of family, friendship, religion and education, describe the association between KD teenagers' ethnic identity with the KD language. The researchers applied Expanded Graded Intergenerational Disruption Scale (EGIDS) by Lewis and Simons (2010) as the theoretical framework for this study. The participants were a total of 205 KD students aged 13 to 19 with both parents of KD descent were selected. They were from eight different secondary schools in Kota Belud: Sekolah Menengah Kebangsaan (SMK) Arshad, SMK Narinang, SMK Taun Gusi, SMK Tambulion, SMK Usukan, SMK Pekan 1, SMK Pekan 2, and SMK Agama Tun Said. Out of 205 participants, 87 were male while 118 were female. The questionnaire formulated were in Malay language as the students' medium of education was Malay, thus it would be more comprehensible to the participants. The items in the questionnaire were adapted from Ayeomoni (2006), Yeh, Chan, and Cheng (2004). The questionnaire consisted of three sections where the first section aimed to determine the language proficiency of the participants in KD language while the second section was to examine the language choice of the participants. The third section was to determine the language attitude towards KD language of the participants. The items in the first section included the first language acquired since birth, the frequency of language use with parents, assessment of KD proficiency in listening, speaking, writing and reading skills. After gaining permission from the eight schools, Ministry of Education, the researcher went to the schools and

carried out the study after the classes involved were identified and the purpose of the research was explain to the participants. The distribution of the questionnaire was assisted by the class and subject teacher which they had identify the participants by referring to the school record to meet the subject selection criteria. Out of 280 distributed questionnaire, 210 were returned and 205 were usable. The distribution and returned of the questionnaire process were completed in the same day. The data collected were keyed into Excel sheet and the frequency counts, percentages were calculated and analysed.

In EGIDS context, the first diagnostic question was on the current identity function of the KD language and the results depicted that most of the KD teenagers used it in the home domain as home language for daily conversation. Next, the third diagnostic question was on intergeneration's transmission of the language showed that almost all KD teenagers' parents transmit the KD language to them. Besides, the forth diagnostic question was on the literacy status of the KD language. The results depicted that KD language has an institutional literacy status because it was taught in the education system, community-based institutions and also Kadazandusun Language Foundation. According to these three diagnostic questions, the vitality status of KD language was at EGIDS Level 4 (Educational). This is the early analysis of the vitality level of Kadazandusun language. However, this result had to be complemented with the analysis on language choice in different domains and answers from other two diagnostic questions to obtain a finalized analysis on the vitality level of Kadazandusun language.

For KD teenagers' language choice, they spoke KD language with their grandparents and 60.5% of them spoke KD with their parents. They preferred Sabah Malay dialect when speaking with their siblings. The widely use of Sabah Malay dialect in the family domain was speaking with their aunts and uncles. Apart from that, Sabah Malay dialect was also served as the main language

used in the religion domain irrespective of whether they are Muslim or Christian. Next, the KD teenagers spoke KD with their friends according to how close was their friendship. The closer they are, they used KD language. They used Sabah Malay dialect with the non-KD friends and the KD friends who were not really close with them. The participants did not use KD language in the education domain with the non-KD members of the schools such as the principal, teachers and KD classmates. A more formal language was used by the KD teenagers in school to those of higher status. From the results shown, half of the KD teenagers did not speak KD language with their siblings, KD friends and KD classmates. It can be said that language shift was taking place in the KD teenagers community thus placing the KD language at Level 6b, Threatened. 6. However, there was an awareness in the KD teenagers' mind in preserving their ethnic language as 96.6% of them felt that it was important to preserve the language. Based on these studies conducted, it depicted that the vitality level of a language can be evaluated using EGIDS through the examination of the language choice in different domains used by the members of that particular language community. Thus, EGIDS is effective in evaluating the level of language vitality and indicating the occurrences of language shift and language maintenance in the community.

2.5 Summary

Languages and dialects across the world including Malaysia are facing the decline in the number of speakers and the continuity of the languages are threatened. The vitality of the languages are looked through different aspects such as the speakers' language use, choice and attitudes (Dweik & Qawar, 2015; Gillani & Mahmood, 2014; Saidat, 2010). Although several studies only focus on language choice (David & Noor, 1999; Lee et al., 2014) or language attitudes particularly (Ting & Puah, 2010), but there were also studies conducted to examine the language choice and

attitude simultaneously (Coluzzi, Riget, & Wang, 2013; Dweik & Qawar, 2015; Low et al., 2010; Ting & Tham, 2014). The studies conducted by examine these two aspect provide deeper understanding in the relationship between language choice and attitudes as they are both interrelated and a better insight on the current phenomenon is gained through the evaluation between these two aspects.

Apart from that, in order to determine and evaluate the level of vitality of a particular language, several studies had employed EGIDS as the theoretical framework in their research (Ting & Ling, 2013; Ting & Tham, 2014). However, these studies were conducted on the minority community languages in Malaysia such as the Iban, Bidayuh and other minority subethnics in Malaysia. However, there is less focus of research on the vitality level of Chinese vernacular languages especially using EGIDS as the theoretical framework. One of the major Chinese vernacular languages spoken in Malaysia especially in Penang is the Hokkien dialect. Hokkien dialect is the lingua franca among the Chinese community in Penang. However, the maintenance of the Penang Hokkien dialect among young generation in the Chinese community in the present era is a huge challenge due to the widespread of other dominant languages and the influence of the social media. Little is known about the vitality of Penang Hokkien dialect apart from Low et al.'s (2010) study on Penang mothers which aimed to examine the language use at home and language attitudes of mothers and their Chinese children in Penang. In spite of this, there are no study that has been conducted to study the language choice and attitude of young Hokkien speakers in Penang. Therefore, it is vital to conduct a study to evaluate the language use and attitude towards Hokkien among young people in Penang by using the Expanded Graded Intergenerational Disruption Scale (EGIDS) as the theoretical framework of the study.

Thus, to fill in the research gap, this research will examine the language choice, attitude towards Hokkien among the young speakers in the Penang Chinese community. Furthermore, this research will also determine whether there is a relationship between language choices and attitudes of the speakers. Besides, in order to evaluate the level of vitality of the Penang Hokkien, EGIDS will be employed as the theoretical framework in this research.

CHAPTER 3

METHODOLOGY

3.1 Research Design

The research design selected for this research was the quantitative approach and a survey research method was employed to collect data on language choice and language attitude among young Penang Chinese, and the vitality level of Penang Hokkien based on EGIDS as the theoretical framework. Creswell (2002) stated that quantitative research is the systematic empirical study of observable phenomena through statistical, mathematical or computational techniques (Given, 2008). The objective of quantitative research is to observe the phenomenon that is happening in a particular group in and develop, utilise phenomena-related mathematical models, theories and hypotheses. Thus, quantitative method was chosen for this study to observe the phenomenon of language choice and language attitude of using Hokkien among young Penang Chinese using quantitative survey data.

On the other hand, survey research method was employed in this research because it employed scientific sampling and a questionnaire design to evaluate a population's qualities and trait characteristics of the population through statistical precision (Sukamolson, 2007). Survey research method is specifically used to collect sampling data from the participants that are representatives of a population where closed-ended or open-ended instruments were used to collect sampling data. Thus, by using statistics to analyse the data collected from Penang Hokkien, it generates an impartial result that can be generalised to a larger population of Chinese community.

The survey was involved Penang Hokkien who had attended national secondary school (SMK) and Chinese-medium national secondary schools [SMJK (C)] in Penang.

3.2 Selection of sample

Table 3

Demographic characteristics of young Penang Chinese

Demographic	Characteristic	Frequency	Percentage (%)
Gender	Female	91	58.33
	Male	65	41.67
School	SMJK (C)	96	61.54
	SMK	60	38.46
Medium of Education	English	15	9.62
	Mandarin	124	79.49
	Malay	17	10.90
Socio-economy Status	Low	37	23.72
	Medium	61	39.10
	High	58	37.18

The sample size of this study was 156 respondents which consisted of 91 female and 65 male Penang Chinese students aged from 13 to 20 years old in both SMJK(C) and SMK schools in Penang. Among 156 respondents, 96 of them came from SMJK (C) while 60 were from SMK. A majority of the respondents were from Mandarin medium of education (124 respondents), followed by Malay (17 respondents) and English (15 respondents) medium of education.

Based on Table 3, among 156 respondents, 37 of them came from low socio-economic status while 61 and 58 respondents came from medium and high socio-economic status respectively. A majority of the respondents came from medium socio-economic family. The grouping of the socio-economic status was based on the occupation of the respondents' parents. The low socio-economic status occupations were fisherman, farmer, general clerk, factory worker, hawker, electrician, driver, carpenter, tailor, mechanic, barber, construction worker, wiremen, and housewife. For the medium socio-economic status, the respondents' parents' occupations included teacher, manager, marketing officer, sales executive, and retired employee. High socio-economic status occupations included lawyers, doctors, engineers, businessman and accountant. If one of their parents was working in the high socio-economic status occupation category regardless of the spouse's occupation, the respondent was considered to be in the high socio-economic status category. Apart from that, if one of the parent's occupations was in the medium socio-economic status category and the spouse has either low or medium socio-economic status occupation, the respondent was considered to have in medium socio-economic status. Furthermore, the respondent was considered to have low socio-economic status if both parents have low socio-economic status occupations.

The selection criteria for the samples were such that the samples were Chinese students with both parents who are Chinese and regardless of their parents' dialect group. The samples must also be students currently living and studying in Penang Island. Any student that met the stated requirement was eligible to participate in the research.

3.3 Instruments

The instrument used in this study was a Likert scale questionnaire adapted from Coluzzi, Riget, and Wang (2013) for language choice section. Ting and Puah's (2015) questionnaire was used for the language attitude section. The questionnaire contained 54 closed-ended items and was divided into two sections. Section 1 focused on the participants' demographic information consisting of five aspects: age, gender, school, medium of education and parents' occupation. It was measured using nominal scale where the participants were only allowed to choose one of the categories provided (e.g., gender: male, female). Nominal scale was defined as a measurement scale to classify objects or distinct variables. Nominal scale was an unordered set of categories identified only by name which was used for the identification and classification purposes of a selected trait or characteristics. Nominal scale measurement allowed researcher to determine whether two individuals were the same or different. As for age, participants were asked to write down their age.

Section 2 was further divided into two subsections which were section 2(a) and 2(b). Section 2(a) of the questionnaire focused on the respondents' language choices in three selected domains: family, friendship and education domains. Section 2(a) was adapted from Coluzzi, Riget, and Wang (2013) while section 2(b) focused on language attitude of young Penang Chinese and was adapted from Ting and Puah (2015). A 4-point nominal scale was employed in section 2(a) while a 7-point ordinal scale was employed in section 2(b). Section 2(a) consisted of 15 questions on the language choice of young Penang Chinese community towards Hokkien in three selected domains. The domains examined in the study were family, friendship and education domains. For the family domain, the language choice for interactions with their paternal and maternal grandparents, parents, paternal and maternal uncles, aunties, siblings, paternal and maternal cousins. For friendship domain, the researcher focused on the participants' main language choice

with Chinese friends, Chinese neighbours and non-Chinese neighbours. For education domain, the interaction of respondents with their Chinese and non-Chinese classmates, Chinese and non-Chinese teachers were studied.

Section 2(b) comprised 34 questions on language attitudes of young Penang Chinese community towards Hokkien. All 34 items in this section were adapted from Ting and Puah (2015). The adaptation made in the items for the present study was the replacement of “Foochow” to “Mandarin”. The language attitude items were categorised into seven distinct categories which included instrumental value of Hokkien, perceived characteristics of Hokkien and Mandarin, social status of Hokkien, pride in Hokkien, preference in speaking Hokkien and Mandarin, maintenance of Hokkien and Hokkien identity. The questions from the questionnaire are in APPENDIX 1. There was also an online consent form attached to the survey questionnaire to obtain consent from the participants in participating in this research willingly and voluntarily. Apart from that, the questionnaire was formulated in English as the participants understand English better since their medium of education was English.

Table 4

The adaptation of language choice items for Section 2(a)

Coluzzi, Riget, & Wang (2013)	Present study
<ul style="list-style-type: none"> Which language(s) do/did you normally use with your parents? 	1) Which language do you normally use with your PARENTS?

<ul style="list-style-type: none"> • Which language(s) do you normally use with your siblings? • Which language do/did you normally use with your grandparents? 	<ol style="list-style-type: none"> 2) Which language do you normally use with your BROTHERS and SISTERS? 3) Which language do you normally use with your GRANDPARENTS from your FATHER’S SIDE? 4) Which language do you normally use with your UNCLES and AUNTIES from your FATHER’S FAMILY? 5) Which language do you normally use with your COUSINS from your FATHER’S FAMILY? 6) Which language do you normally use with your GRANDPARENTS from your MOTHER’S SIDE? 7) Which language do you normally use with your UNCLES and AUNTIES from your MOTHER’S FAMILY? 8) Which language do you normally use with your COUSINS from your MOTHER’S FAMILY?
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<ul style="list-style-type: none"> • Which languages do you normally use with your friends? • Which languages do you normally use with your neighbours? • Which languages do you normally use with your work/class mates? 	<p>9) Which language do you normally use with your CHINESE FRIENDS?</p> <p>10) Which language do you normally use with your CHINESE NEIGHBOUR?</p> <p>11) Which language do you normally use with your CHINESE CLASSMATES in SCHOOL?</p> <p>12) Which language do you normally use with your TEACHER that are of CHINESE ETHNICITY?</p> <p>13) Which language do you normally use with your NON-CHINESE NEIGHBOUR?</p> <p>14) Which language do you normally use with your NON-CHINESE CLASSMATES in SCHOOL?</p> <p>15) Which language do you normally use with your TEACHERS that are NOT CHINESE?</p>
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The Likert scale questionnaire was designed using both ordinal and nominal scale. Jamieson (2004) defined Likert scales as a type of ordinal scale of measurement where the response categories have a rank order but the intervals between the values cannot be assumed equal. Likert scales are widely used in research to measure attitude, rendering a range of responses to a given statement or question (Cohen, Manion, & Morrison, 2000). Section 2(a) on language choice used a nominal scale. Nominal scale is a measurement scale that consists of an unordered set of categories to classify distinct variables. In the nominal scale for this study, 1 represents Mandarin, 2 as Hokkien, 3 as English and 4 as other. Besides, section 2(b) on language attitudes Hokkien used a 7-point ordinal scale. Ordinal scale is defined as a measurement scale that categorises rank or level of a variable. It is an ordered set of categories that distinguishes the direction of difference between two individuals. By using ordinal scale, the degree of agreement of the identified order of the variables. In the ordinal scale for this study, 1 represents strongly disagree, 2 disagree, 3 slightly disagree, 4 neutral, 5 slightly agree, 6 agree and 7 strongly agree.

3.4 Data Collection Procedures

The researcher distributed the google form to the participants via social media (Facebook, Instagram and Whatsapp) through snowball sampling method. The researcher sent the online questionnaire to 20 targeted participants and asked them politely to share the questionnaire among their school friends. Two respondents from 10 respective schools (6 SMJK (C) and 4 SMK) were identified through social media such as Facebook and Instagram by looking at their selection criteria which were young Penang Chinese students aged from 13 to 20 years old, currently living and studying in Penang. The researcher searched the social media for the 10 schools. Then, the researcher searched for the suitable first wave respondents from each of the school. The 10 schools

in Penang that became the source of respondents for this research included six SMJK(C) which were SMJK(C) Phor Tay, SMJK(C) Heng Ee, SMJK(C) Chung Ling, SMJK(C) Chung Hwa Confusion, SMJK(C) Penang Chinese Girls' High School and SMJK(C) Convent Dato Keramat as well as four SMK which were SMK Bukit Jambul, SMK Convent Green Lane, SMK St Xavier and SMK Penang Free. After the respondents agreed to participate in this research, the researcher sent the questionnaire and asked them politely to help distribute the questionnaire to other respondents by snowball sampling. Johnson (2014) defined snowball sampling as a famous, non-probability survey method in sample selection that was used generally to locate hidden populations. Snowball sampling began with an index individual who had been identified of possessing the key traits and qualities required in the research design, and asking the individual to nominate others with similar traits. The nominated individuals constitute a second wave of data collection. The similar sample nomination method was employed of the second wave in order to build the third wave of data collection and so on. In many studies, multiple index individuals were used as starting points to produce larger samples for their studies. Frank and Snijders (1994) stated that a carefully designed snowball sampling was able to provide a framework for a strong and holistic analysis of the sample and the sample size studied. Furthermore, it can be used to estimate the characteristics for hidden populations as well. In this sampling, the online questionnaire was distributed via google form to the students in the schools. The first 20 respondents that met the criteria were identified in the first place as the first wave respondents. Then, they distributed the online questionnaire to other respondents which were considered as the second wave of respondents and the process continued.

The participants were required to answer all the questions in the online questionnaire provided by the researcher as honestly as possible. The data collection duration was two weeks

(12th Feb 2020 – 26th Feb 2020). To improve the consistency and accuracy of the research, screening was done to ensure the respondents chosen for the research met the required criteria of the target population. Next, the researcher checked whether the data collection procedure was followed accordingly. Then, to validate the data collected, the researcher made sure all items in the questionnaire were filled in completely by the respondents without leaving any empty or blank spaces. The acceptance of the reliable and valid data from the questionnaire was based on the percentage of the completed form. Forms that were completed 100% was accepted as valid and reliable data in this research.

3.5 Data Analysis Procedure

The data collected from the questionnaires was tabulated and analysed by using Microsoft Excel and SPSS software through three main processes which included data editing, data coding and data analysis. The first process was data editing. The data entry was done automatically thus reducing human error. However, the researcher also conducted basic data checks, check for outlier, empty out any data point that may hinder the accuracy of the results. After checking, there were no missing data. The second process was the data coding. Every acquired data according to its category was coded into numbers to ease the analysis process. This step was considered as the most crucial steps in preparing the raw data for analysis. For example, the gender was grouped into different codes such as: (female = 1, male = 2). Next, a codebook was also created in order to keep track of the codes for each coded data entry to ease the data analysis process. The data coding and creation of codebook were done using Microsoft Excel and SPSS software. The final process was the data analysis which comprised descriptive analysis and inferential analysis. Firstly, descriptive analysis including the frequency counts, percentages, mean and standard deviation

were calculated. Then, inferential analysis such as t-Test, ANOVA and Correlation coefficient test were conducted.

To address objective 1 on the language choice of Hokkien among Penang young Chinese community, the frequency and percentage of every item from the gathered questionnaire were analysed. The items regarding language choice in the questionnaire were also analysed in detail and the frequency and percentage across different domains were compared. Next, to address objective 2 which was to study the language attitude of Hokkien among Penang young Chinese community, the overall mean, mean and standard deviation of every item were analysed. Besides, reverse coding had been conducted for five items on language attitude (item 5, 13, 14, 29, 30) because the items were negatively worded. A sample Table 5 shows how the researcher tabulated the data and how it was analysed.

Table 5

Sample analysis of the collected data on language choice

Generation	Family Domain	English		Hokkien		Mandarin		Cantonese		Foochow		Teochew		Hakka	
		f	%	f	%	f	%	f	%	f	%	f	%	f	%
1	Grandparents														
	– paternal														
	Grandparents – maternal														

Table 6

Sample analysis of the collected data on language attitude

No.	Statements	Mean	SD	Category
1.	I think Hokkien is an important language because it is widely used.	4.88	1.53	Instrumental Value
2.	I think Hokkien is an important language because Hokkien speakers are educated and rich.	3.71	1.62	

To address objective 3 in examining the relationship between language choice and language attitude of Hokkien among young Penang Chinese, the data were analysed by using inferential analysis to find out if there were significant relationships between variables, rather than just describing a single variable. Inferential statistics allows researchers to go beyond absolute values and understand the relations that have been found between two or more variables. Thus, the results can be generalised to the entire targeted group. In this study, a Pearson correlational test was conducted to determine the relationship between two variables which were language choice and language attitude of Hokkien among the respondents. Apart from that, to examine the effect of demographic variables on language choice and language attitude, four separate independent-samples t-test were conducted to compare differences between:

- i. gender (male and female) in language choice
- ii. types of schools [SMJK (C) and SMK] in language choice
- iii. gender (male and female) in language attitude
- iv. types of schools [SMJK (C) and SMK] in language attitude

Besides, four separate one-way between subjects ANOVA was conducted to compare:

- i. the effect of medium of education (independent variable) on language choice (dependent variable)
- ii. the effect of socio-economic status (independent variable) on language choice (dependent variable)
- iii. the effect of medium of education (independent variable) on language attitude (dependent variable)
- iv. the effect of socio-economic status (independent variable) on language attitude (dependent variable)

To address objective 4 on the vitality level of Penang Hokkien dialect based on EGIDS as the theoretical framework, a table was formed in assisting the analysis of the data by counting the frequency of a particular level that appear most frequently in the table. The labelling of a level of EGIDS was based on the EGIDS function tree as well as answering the five key questions and it was highly interrelated to the choices the participants chose in answering the items in the questionnaire. Figure 2 showed EGIDS decision tree by Lewis and Simons (2010) which was used by the researchers to determine the vitality level of Penang Hokkien dialect.

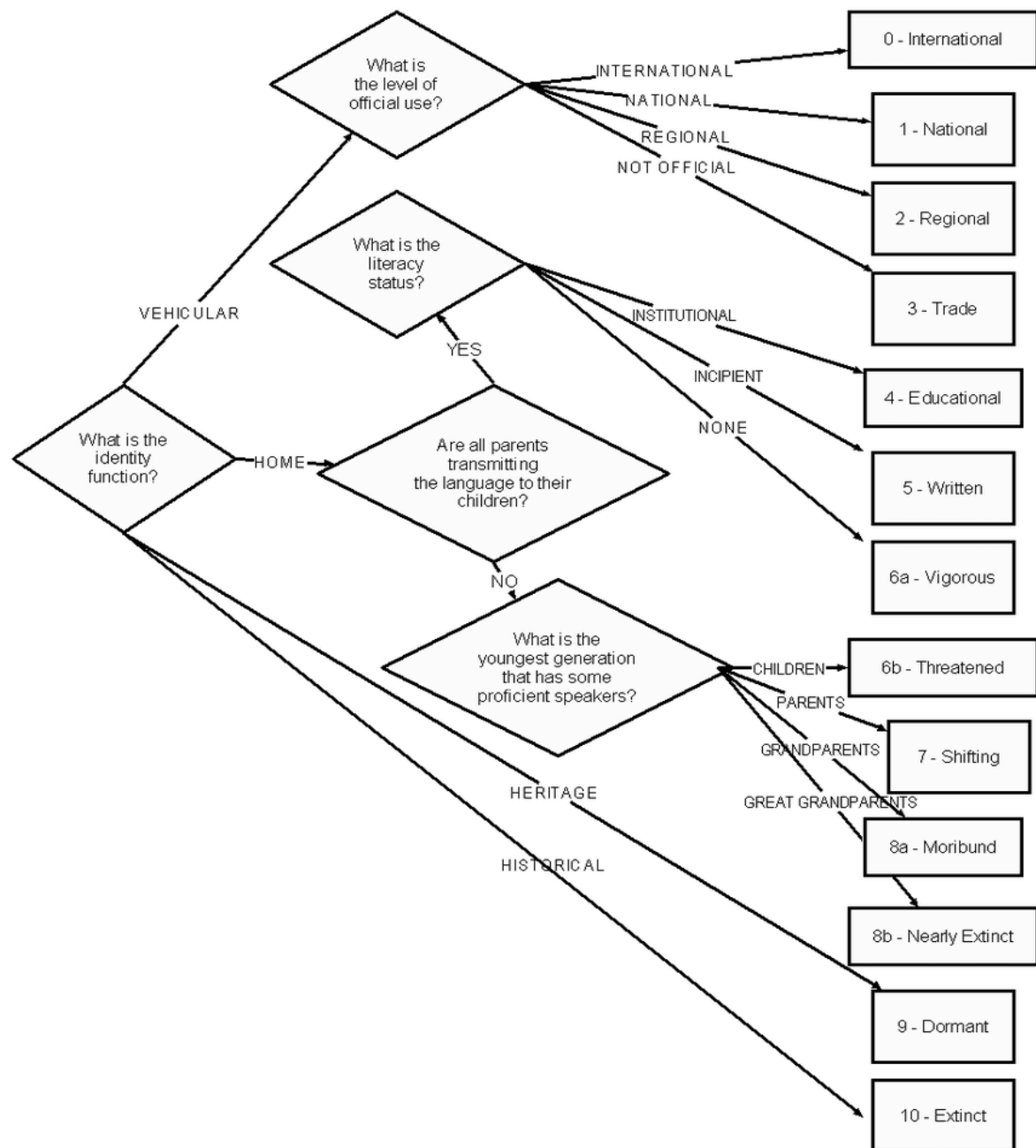


Figure 2. EGIDS decision tree (Lewis & Simons, 2010).

3.6 Ethical Considerations

Participant's consent form was attached to the first page of the Google form. The consent form enabled the researcher to conduct this survey in an ethical and systematic manner. The consent form also contained information regarding the purpose, objectives of the research and also the details of the researchers involved. It furnished the participants with relevant and sufficient information regarding the survey before participating in it. Besides, the purpose of attaching the consent form was to inform the participants that they participate in the survey willingly and voluntarily and their responses in the survey can be used appropriately in the researchers' study. The participants' identity and personal details would not be revealed in reports based on the study.

3.7 Limitations of the Study

There were several limitations of this study that suggest further research should be carried out to improve this area of research. First and foremost, the source to collect data for this research was limited to Penang Chinese students aged from 13 to 20 years old. Besides, the collection of survey was also restricted to the samples in the Penang Island and not the mainland of Penang. Furthermore, the research did not study other age group of the Chinese community on their language choice and language attitudes towards Penang Hokkien. This was because the scope of

this research focuses solely on the language choices and attitudes of young Chinese community in Penang towards Hokkien.

CHAPTER 4

RESULTS AND DISCUSSION

This chapter consists of four sections. Section 4.1 describes the language choices of Hokkien among young Penang Chinese. Section 4.2 presents the language attitudes of Hokkien young Penang Chinese. Section 4.3 describes the relationship between language choice and language attitude of Hokkien among young Penang Chinese. Section 4.4 describes the EGIDS level of Hokkien while section 4.5 presents the discussion of the results.

4.1 Language Choice of Young Penang Chinese According to Domains

The language choices of Hokkien among young Penang Chinese are analysed by three domains which are family, friendship and education domains.

4.1.1 Family Domain

In the family domain, there are seven languages used by the respondents which are English, Hokkien, Mandarin, Cantonese, Foochow, Teochew and Hakka. According to Table 7, Hokkien

and Mandarin are the main languages used with the generation 1 family members which include both paternal and maternal grandparents. However, there is a slight difference in the use of Hokkien between paternal and maternal grandparents as the results indicate that the usage of Hokkien (46.45%) is slightly more than Mandarin (41.29%) when speaking to their paternal grandparents. The results on paternal grandparents are calculated based on 155 out of 156 responses as one of the respondent's fathers is an orphan thus the respondent does not have paternal grandparents. A reverse pattern occurs for the maternal grandparents where the usage of Hokkien (43.59%) is slightly lower than the usage of Mandarin (45.51%). It is probably because paternal side is dominant in terms of the ethnic language which the majority of them are Hokkien compared to the maternal side (other Chinese dialect groups). Besides, it is probably due to the fact that their maternal grandparents are not from the Hokkien dialect group but these data were not obtained from the respondents. The maternal grandparents may not speak fluent Hokkien thus preferring Mandarin in speaking with the respondents. Apart from that, the possible reason Mandarin is used more with maternal grandparents is because Mandarin is a common language used widely by a majority of the Chinese community members regardless of their Chinese dialect groups. A large majority of Chinese community members can understand, comprehend and communicate in Mandarin.

Table 7

The respondents' language choice in the family domain (N= 156)

Generation	Family Domain	English		Hokkien		Mandarin		Cantonese		Foochow		Teochew		Hakka	
		f	%	f	%	f	%	f	%	f	%	f	%	f	%
1	Grandparents – paternal	8	5.16	72	46.45	64	41.29	6	3.87	1	0.65	2	1.29	2	1.29
	Grandparents – maternal	6	3.85	68	43.59	71	45.51	3	1.92	1	0.64	4	2.56	3	1.92
2	Parents	13	8.33	25	16.03	111	71.15	4	2.56	1	0.64	2	1.28	0	0.00
	Uncles and aunties – paternal	10	6.41	45	28.85	93	59.62	5	3.21	1	0.64	1	0.64	1	0.64
	Uncles and aunties – maternal	5	3.21	52	33.33	91	58.33	4	2.56	1	0.64	3	1.92	0	0.00
3	Siblings	6	3.92	18	11.76	123	80.39	4	2.61	1	0.65	1	0.65	0	0.00

	Cousins – paternal	12	7.69	24	15.38	113	72.44	5	3.21	0	0.00	2	1.28	0	0.00
	Cousins – maternal	8	5.13	26	16.67	117	75.00	3	1.92	1	0.64	1	0.64	0	0.00

In the communication with generation 1 family members, apart from the dominant languages such as Hokkien and Mandarin, English and Cantonese are often used by the respondents where the usage for both languages are both below than 6% when communicating with either paternal or maternal grandparents. On the other hand, the usage of Teochew is higher than Hakka, followed by Foochow as the results show that less than 3% of the respondents use these languages respectively with their grandparents. Teochew is used more often with maternal grandparents (2.56%) compared to paternal grandparents (1.29%). A similar pattern is obtained for Hakka which is used slightly more with their maternal grandparents (1.92%) than with paternal grandparents (1.29%).

Moreover, in generation 2 communication which involves parents, paternal and maternal uncles and aunts, Mandarin is used more frequently than Hokkien. Mandarin is used more often with their parents (71.15%) than the paternal uncles, aunts (59.62%) and maternal uncles, aunts (58.33%). The results also indicate that Mandarin is used slightly more with uncles, aunts from paternal side than the maternal side. On the other hand, in generation 2, Hokkien is used the least with the parents (16.03%) followed by paternal uncles, and aunts (28.85%) and maternal uncles, and aunts (33.33%). The usage of Mandarin (71.15%) is about five times the usage of Hokkien (16.03%) with their parents. The use of Mandarin is about double the usage of Hokkien when communicating with paternal and maternal uncles, and aunts. It can be seen that Mandarin is more

dominant than Hokkien in generation 2 as a majority of the respondents use Mandarin instead of Hokkien with their parents, paternal and maternal uncles, and aunts. The starting of language shift from Mandarin to Hokkien can be seen in generation 2. The use of Hokkien with paternal and maternal uncles, and aunts is more than with parents is probably because the parents speak Mandarin with their children nowadays instead of Hokkien at home. Furthermore, some of the parents nowadays may emphasise the importance of Mandarin to their children and may neglect their Hokkien dialect as a result.

Furthermore, English is the third most frequently used language with generation 2 family members where less than 9% of the respondents use it to communicate with their respective generation 2 family members. The less usage of English in generation 2 family members may due to the fact that a large majority of the respondents are from SMJK (C) schools where Mandarin is the medium of instruction. Thus, they are more comfortable and used to speaking Mandarin with their family members. To most of the respondents, either Hokkien or Mandarin is their mother tongue. Thus, a large majority of them tend to use their mother tongue when communicating with their family members.

In the communication with the generation 3 family members such as siblings, and paternal and maternal cousins, Mandarin is the dominant language used by the respondents. The results show that Mandarin is used by about three quarter of the respondents while Hokkien is only used by about one sixth of the respondents. In the communication within generation 3, the highest use of Mandarin is with their siblings (80.39%), followed by maternal cousins (75%) and paternal cousins (72.44%). The results on communicating with siblings is based on 153 out of 156 responses as three respondents do not have any siblings and is the only child of the family. On the other hand, Hokkien is used the least with their siblings (11.76%), followed by paternal cousins

(15.38%) and maternal cousins (16.67%). Apart from that, there is a small number of respondents that use English and Cantonese to speak within generation 3 as the results depict that less than 8% for English while less than 4% for Cantonese. There is only less than two respondents who speak Teochew or Foochow with the generation 3 family members respectively while none of the respondents speak Hakka with the generation 3 family members at all. It is seen that Mandarin is the dominant language used with generation 3 family members. The family members in generation 3 are probably in the same age group with the respondents. It is assumed that most of the respondents' generation 3 family members are from SMJK (C) where Mandarin is being used extensively at home and in school. Thus, they are more familiar in speaking Mandarin to the people they are close with such as their family members especially with the family members that are of similar age. This encourages them to use Mandarin more frequently compared to Hokkien, English or other Chinese dialects.

In general, the use of Hokkien increases while the use of Mandarin decreases across generations. The results indicate that the greatest use of Hokkien in the family domain is with the generation 1 family members such as the paternal grandparents (46.15%) and maternal grandparents (43.59%). This may due to the fact that the respondents have little choice but to speak Hokkien with their grandparents and it is also probably because Hokkien is the only language that their grandparents are comfortable speaking. In generation 2, Hokkien is frequently used with maternal uncles, and aunts (33.33%) followed by paternal uncles, and aunts (28.85%). In generation 3, the Hokkien usage between siblings, paternal and maternal cousins are almost equivalent, about 17% respectively. In the family domain, Mandarin is used extensively and is the most frequently used language among other languages with all the family members except with paternal grandparents. Thus, this phenomenon indicates the occurrence of a language shift from

Hokkien to Mandarin of Penang youth across generations. This is probably because Mandarin is largely spoken in most of the family as a result of societal or economic value of Mandarin. This slowly reduces the use of Hokkien in the family but promotes the use of Mandarin instead.

4.1.2 Friendship Domain

Table 8

The respondents' language choice in friendship domain (N= 156)

Friendship Domain	English		Hokkien		Mandarin		Malay		Cantonese	
	f	%	f	%	f	%	f	%	f	%
Chinese friends	8	5.13	7	4.49	141	90.38	0	0.00	0	0.00
Chinese neighbours	7	4.49	34	21.79	115	73.72	0	0.00	0	0.00
Non-Chinese neighbours	121	77.56	3	1.92	6	3.85	25	16.03	1	0.64

In the friendship domain, only five languages are used by the respondents and they are Mandarin, Hokkien, English, Malay and Cantonese. Based on the results, a large majority of respondents speak Mandarin with their Chinese friends (90.38%) and Chinese neighbours (73.72%). In speaking with Chinese neighbours, they tend to use more Hokkien (21.79%) compared to speaking with Chinese friends (4.49%). Their neighbours are probably adults or senior citizens who know and can speak Hokkien fluently. This encourages the respondents to converse in Hokkien instead of Mandarin or other languages with their Chinese neighbours. Thus, about one fifth of the respondents use Hokkien when communicating with them. Besides, English are used minimally when speaking to Chinese friends (5.13%) and Chinese neighbours (4.49%). On the other hand, neither Malay nor Cantonese are used when speaking to these two interactants.

This is probably because most of the Chinese community members use a more standard language such as Mandarin when communicating in the friendship domain so that the speaker and the hearer understand each other and communicate with ease.

Apart from that, when speaking to non-Chinese neighbours, English is used more frequently (77.56%) when compared to Malay (16.03%). The probable reason is that the respondents are more fluent and more comfortable to use English when talking to their non-Chinese neighbours. Moreover, the confidence level of using English is probably higher than Malay thus encouraging them to converse in English with the non-Chinese neighbours. Furthermore, there are only a few respondents who speak Mandarin, Hokkien and Cantonese to non-Chinese neighbours as there are not many fluent speakers of Mandarin or Chinese dialect in their neighborhood. This is probably because the non-Chinese neighbours live in a Chinese neighbourhood and might have learnt to speak Mandarin and Chinese dialects. Besides, it is also probable that the non-Chinese neighbours received Chinese education and went to SMJK (C) schools (The Star, 2019). As a result, they are familiar and comfortable in using Mandarin to converse with the respondents which also strengthens their relationship between the Chinese and the non-Chinese community. It can be seen that Mandarin is preferred when speaking with Chinese interactants (friends and neighbours) while English is preferred when speaking with non-Chinese interactants (neighbours). Thus, Mandarin and English are the two dominant languages used in the friendship domain. On the other hand, Hokkien is less preferred in friendship domain whether with Chinese or non-Chinese interactants. This is probably because a more standard language is preferred when talking to friends and neighbours which require mutual understanding for both ways. Thus, to smoothen the conversation and to ensure comprehension, a more formal and

standard language such as Mandarin and English are used more frequently with friends and neighbours.

4.1.3 Education Domain

Table 9

The respondents' language choice in education domain (N= 156)

Education Domain	English		Hokkien		Mandarin		Malay	
	f	%	f	%	f	%	f	%
Chinese classmates	11	7.05	3	1.92	142	91.03	0	0.00
Non-Chinese classmates	117	75.00	3	1.92	18	11.54	18	11.54
Teacher – Chinese	24	15.38	1	0.64	131	83.97	0	0.00
Teacher – Non-Chinese	128	82.05	1	0.64	5	3.21	22	14.10

In the education domain, only four languages are being used by the respondents which are English, Hokkien, Mandarin and Malay. Chinese dialects such as Cantonese, Hakka and Foochow are not being used in this domain. The results depict that the respondents tend to use Mandarin with their Chinese classmates (91.03%) and teachers of Chinese ethnicity (83.97%) compared to Hokkien which is only below 2% for the interactants mentioned respectively. In light of this, the percentage of using English with the teacher of Chinese ethnicity (15.38%) is double the percentage of using English with their Chinese classmates (7.05%). When speaking with these two interactants, none of the respondents uses Malay. This may be because the respondents are used to and more comfortable to use English and Mandarin with Chinese interactants in school. Apart from that, opposite patterns are shown when they speak to non-Chinese classmates (75%) and non-

Chinese teachers (82.05%) where more than three quarter of the respondents use English. Apart from speaking English to these two interactants, Malay is also the second frequently used language for speaking to non-Chinese classmates (11.54%) and for speaking to non-Chinese teachers (14.10%). This is probably because the several respondents prefer using Malaysia national formal language which is Malay language to converse with interactants in formal setting (school).

Tables 8 and 9, in friendship and education domains show that a large majority of the respondents use Mandarin to communicate with their friends (90.38%), neighbours (73.72%), classmates (91.03%) and teachers (83.97%) that are of Chinese ethnicity. This is because a majority of the respondents come from Chinese medium education school and receive Mandarin as their medium of education since young thus Mandarin is a more dominant language in communication. There is only a minimal usage of Hokkien among the Chinese neighbours (21.79%) while the usage of Hokkien with other interactants are below 5% respectively. On the other hand, English is being used dominantly in both friendship and education domains with the non-Chinese interactants such as neighbours (77.56%), classmates (75%) and teachers (82.05%).

Thus, based on the results shown in family, friendship and education domains, it is seen clearly that Mandarin is the dominant language used with Chinese ethnic interactants while English is the dominant language used with non-Chinese ethnic interactants. The usage of Hokkien by the respondents is higher in family domain than in friendship and education domain. This is because the results show that Hokkien is used extensively only in family domain especially with generation 1 and 2 family members but the usage decreases across generations. On the other hand, Hokkien is only used very minimally in friendship and education domain. This is probably because Hokkien is one of the Chinese dialects which is being used informally in several settings and it is not a standard language that everyone knows how to speak. Thus, Hokkien is not frequently used in both

friendship and education domain because they prefer a more standard and formal language such as Mandarin and English where the language is comprehensible and understood by everyone in the society. Due to its wider function and societal values, they are used more frequently than Hokkien in friendship and education domains.

4.2 Language Attitude of Penang Young Penang Chinese

Based on Table 11, the respondents show an overall slightly positive attitude towards the social status of Hokkien ($M = 4.28$). The respondents believe that others do not view the Hokkien speakers as low class ($M = 4.58$) and they have neutral view of superiority on the use of both Mandarin ($M = 3.90$) and Hokkien ($M = 3.98$). The results suggest that young Penang Chinese are not bias towards both Mandarin and Hokkien. This also shows that both Mandarin and Hokkien do have a positive social status among the Chinese community. Besides, an overall positive attitude in the pride of Hokkien ($M = 4.54$) is also shown in the results. They are inclined to feel proud if they can speak Mandarin ($M = 5.24$) and Hokkien ($M = 5.13$) and they also show similar pattern as if they are embarrassed if they could not speak Mandarin ($M = 3.51$). However, the respondents have a neutral view on the embarrassment if they cannot Hokkien ($M = 3.94$). This is most probably because they emphasise the ability of speaking Mandarin than Hokkien as Mandarin is a more dominant language in their daily lives. Thus, it can be seen that the ability of speaking Hokkien is taken lightly among the young Penang Chinese. Moreover, the respondents show overall positive attitudes towards Hokkien as their language preferences ($M = 4.65$). However, they feel more proud in speaking Mandarin ($M = 5.24$) than speaking Hokkien ($M = 5.13$), which concur with the results on their greater preference for using Mandarin ($M = 5.17$), compared to Hokkien ($M = 4.65$). This may be due to the influence of dominant language in the society as

Mandarin is a more standard, formal language being used extensively among the Chinese community. It is a common language used in the Chinese community as it has higher mutual intelligibility between other Chinese dialect groups. On the other hand, the minimal use of Hokkien between different Chinese dialect groups also may lead to the diminishing usage of Hokkien in certain domains and settings. Thus, Mandarin is more preferred and favoured by young Penang Chinese.

Table 10

Respondents' average mean for each categories in language attitude towards Hokkien

Category	Average Mean
Preferences of Hokkien	4.65
Pride in Hokkien	4.54
Hokkien Identity	4.52
Social Status Of Hokkien	4.28
Instrumental Value of Hokkien	4.25
Maintenance of Hokkien	4.24
Perceived Characteristics of Hokkien	4

Table 11

The respondents' attitude towards Hokkien and Mandarin

No.	Statements	Mean	SD	
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1.	I think Hokkien is an important language because it is widely used.	4.88	1.53	Instrumental Value
2.	I think Hokkien is an important language because Hokkien speakers are educated and rich.	3.71	1.62	
3.	I think Hokkien is an important language because there are a lot of Hokkien speakers.	4.92	1.61	
4.	I think Hokkien is an important language because Hokkien speakers are a politically powerful group.	3.85	1.65	
17.	My ability to speak Mandarin assures me in getting a better job.	5.08	1.63	
18.	My ability to speak Hokkien assures me in getting a better job.	4.28	1.68	
19.	My ability to speak Mandarin assures my success in the future.	4.88	1.66	
20.	My ability to speak Hokkien assures my success in the future.	4.26	1.57	
21.	My ability to speak Mandarin assures my success in my studies.	4.81	1.67	
22.	My ability to speak Hokkien assures my success in my studies.	3.87	1.60	
*5.	I think Hokkien is a less straightforward language than Mandarin.	4.10	1.48	

6.	I think Hokkien is a more flowery language than Mandarin.	4.00	1.66	Perceived Characteristics of Language
7.	I think feelings and emotions can be expressed more effectively in Hokkien than in Mandarin.	4.19	1.78	
8.	I think specialized technical subjects can be expressed more effectively in Hokkien than in Mandarin.	3.72	1.66	
9.	I feel superior to others when I speak Mandarin.	3.90	1.59	Social Status
10.	I feel superior to others when I speak Hokkien.	3.98	1.63	
*29.	Other people think of Hokkien speakers as low class.	4.58	1.82	
11.	I feel proud because I can speak Mandarin.	5.24	1.66	Pride
12.	I feel proud because I can speak Hokkien.	5.13	1.63	
*13.	I feel embarrassed if I cannot speak Mandarin.	3.51	2.00	
*14.	I feel embarrassed if I cannot speak Hokkien.	3.94	1.87	
15.	I use Mandarin whenever I can.	5.17	1.70	Preferences
16.	I use Hokkien whenever I can.	4.65	1.63	
23.	I prefer to teach my children in Mandarin compared to Hokkien, so that they can have a better future.	4.57	1.73	Maintenance of Hokkien
24.	I prefer to speak Hokkien to my children since young because it is our identity, culture and root.	4.62	1.72	

25.	I prefer to teach my children in Mandarin compared to Hokkien, so that they can excel in their studies.	4.67	1.69	
26.	I prefer speaking Hokkien rather than Mandarin to my children.	4.10	1.61	
28.	Learning to speak Hokkien first will help my children to learn Mandarin better later.	3.99	1.63	
*30.	One cannot be considered a Hokkien if one doesn't speak Hokkien.	4.24	1.86	Hokkien Identity
31.	One is only considered as Hokkien when one's parent is Hokkien.	4.49	1.67	
32.	Speaking Hokkien is part of me as it symbolizes my culture, heritage and identity.	4.97	1.67	
33.	Speaking Hokkien is part of me as I am born as a Hokkien.	4.47	1.84	
34.	I speak Hokkien to show that we belong to the same group.	4.44	1.69	
27.	When I speak Mandarin, I am careful with the pronunciation so that it must be without my Hokkien accent.	4.20	1.86	

Note: *Reverse coding had been done to these items

Besides, the respondents show positive attitude towards the instrumental value of Hokkien ($M = 4.25$). They view Hokkien as an important language because it is used widely and there are a lot of Hokkien speakers ($M = 4.88$). This is because the lingua franca among the Chinese community in Penang island is Hokkien. Thus a majority of the people living in Penang speak Hokkien in their daily lives. On the other hand, the respondents tend to disagree Hokkien speakers are educated, rich and is a politically powerful group ($M = 3.71$). This is most probably due to the fact that Hokkien is not being used in formal settings and in education field whereas Mandarin is used in formal and education domains. They also have a mindset of associating rich people with education as members from the rich community normally have high education background. Thus, the respondents tend to associate Hokkien speakers as uneducated and not rich. In order to influence and persuade people in politics, speakers will use a more common, extensively used language where a majority of Chinese community can understand and comprehend. Thus, they will use Mandarin instead of Hokkien in politics. Therefore, Hokkien speakers are not viewed as a politically powerful group.

Apart from that, they show greater positive attitude towards Mandarin in assuring them a better job ($M = 5.08$), success in the future ($M = 4.88$) compared towards Hokkien in assuring a better job ($M = 4.28$), success in the future ($M = 4.26$). Similarly, the respondents show positive attitude towards Mandarin in assuring success in their studies ($M = 4.81$). However, they display a negative view on Hokkien in assuring success in their studies ($M = 3.87$). Thus, they are more inclined in using Mandarin ($M = 5.17$) compared to Hokkien ($M = 4.65$). This is due to the fact that Mandarin is one of the medium of education, thus it is being used formally as an official language in education institution (schools) whereas Hokkien is only being used informally by the community.

Moreover, the respondents display a neutral overall attitude towards the expressiveness of the Hokkien dialect in the sense that neither Mandarin nor Hokkien is a more straightforward language ($M = 4.10$), more flowery language ($M = 4.00$) and expressive language ($M = 4.19$). This may due to the fact that both Mandarin and Hokkien are the same in terms of its expressiveness and no language is better than the other to them. However, the respondents slightly disagree that specialised technical subjects can be expressed more effectively in Hokkien compared to in Mandarin ($M = 3.72$). This is because a majority of the respondents are from Mandarin medium of education where they use Mandarin extensively in schools to acquire knowledge in various subjects. Thus, it will be easier for them to learn and express technical subjects more effectively. Apart from that, the respondents show an overall slightly positive attitude towards the maintenance of Hokkien ($M = 4.24$). The results show that the respondents are inclined to teach both Mandarin and Hokkien to their children due to several reasons. They believe that teaching their children Mandarin will make their children excel in their studies ($M = 4.67$) and have a better future ($M = 4.57$). At the same time, they also believe that teaching their children Hokkien since young is important as it is their identity, culture and root ($M = 4.62$). This is most probably because both Mandarin and Hokkien play important roles in their lives respectively as Mandarin enables them to excel in their studies, career and future while Hokkien enables them to preserve their own culture and identity as a Hokkien speaker so that it can be passed on to the next generation. However, they have neutral views on speaking either Mandarin or Hokkien with their children ($M = 4.10$). The similar situation also escalates in the aspect of learning Hokkien first will help their children learn Mandarin better later ($M = 3.99$). This is probably because they intend to teach their children both Mandarin and Hokkien together at the same time without compromising one or the other.

An overall positive attitude towards Hokkien identity ($M = 4.52$) is shown based on the results. Based on Table 11, the results indicate that the respondents value Hokkien dialect as a symbol of their culture, heritage and identity as speaking Hokkien is part of them ($M = 4.97$). They believe that speaking Hokkien is part of them as they are born as a Hokkien ($M = 4.47$) and by speaking it, it shows that they belong to the same group ($M = 4.44$). They also view that if one of their parents is not Hokkien ($M = 4.49$), then they cannot consider themselves as a Hokkien. This is probably because they are very proud of Hokkien and also being a part of the community thus showing positive attitude towards Hokkien dialect and the Hokkien community. However, they slightly disagree that one cannot be considered a Hokkien if one does not speak Hokkien ($M = 4.24$). Apart from that, the respondents are careful with their pronunciation when speaking Mandarin so that it must be without their Hokkien accent ($M = 4.20$). This may due to the fact that they are trying to speak the standard Mandarin without any influence from other languages to better facilitate the communication and to keep the language usage as authentic as possible. This is also probably because the influence of Hokkien accent when speaking Mandarin may lead to misunderstanding and hindrance in the communication.

Based on Table 10, the highest average mean is the preferences in Hokkien ($M = 4.65$), pride in Hokkien ($M = 4.54$), followed by Hokkien identity ($M = 4.52$), social status of Hokkien ($M = 4.28$), instrumental value of Hokkien ($M = 4.25$) and finally maintenance of Hokkien ($M = 4.24$). The range of the scale for language attitude is 7 point which ranges from 1 (strongly disagree), 4 (neutral) to 7 (strongly agree). Based on the analysis, it shows that young Penang Chinese have a strong preference in speaking Hokkien. So, it depicts that Hokkien is one of their preferred language choice when speaking to someone in certain domains. Besides, it also shows that they are very proud in speaking Hokkien and in their Hokkien identity thus encouraging them

to speak Hokkien whenever they can in any setting. In light of this, they have a slight positive attitude towards social status, instrumental value and maintenance of Hokkien. On the other hand, they show neutral attitude towards the perceived characteristics of Hokkien. This shows that young Penang Chinese view Hokkien as a language that is neither flowery nor expressive. In short, young Penang Chinese show positive attitude towards Hokkien dialect as it plays a vital role in their lives thus making them treasure the language and will be able to preserve it in the future so that it can be passed down to the next generation.

4.3 Relationship between Language Choice and Language Attitude of Young Penang Chinese

In this study, a Pearson Correlation coefficient is computed to assess the relationship between language choice and language attitude of the respondents. However, based on the analysis, there is no significant relationship between the two variables, $r = 0.515$, $n = 156$, $p = 0.053$. The correlation coefficient ($r = 0.515$) shows that there is a moderate relationship between language choice and language attitude but the confidence level is less than 95%.

Table 12 *Pearson Correlation between respondents' language choice and language attitude*

Variables	Language choice	Language attitude
Language Choice	1	-
Language Attitude	0.515	1

Note: *Correlation

is not significant at the $p > 0.05$.

Apart from that, an independent-samples t-test was conducted to compare the language choice in two types of schools which are SMJK (C) and SMK schools. There is a significant difference in the language choice for SMJK (C) ($M = 38.47$, $SD = 5.22$) and SMK ($M = 35.95$, $SD = 8.51$), conditions; $t(83.78) = 2.04$, $p = 0.045$. The results suggest that the type of school attended by the respondents really effected their language choice. SMJK (C) ($M = 38.47$) has a greater mean than SMK ($M = 35.95$) thus resulting that SMJK (C) has greater effect than SMK on their language choice (Mandarin). It shows that the language choice of respondents from SMJK (C) is more likely to be influenced by the school they attend [SMJK (C)]. Young Penang Chinese are inclined to use Mandarin because of the medium of instruction in SMJK (C). The respondents in this study are largely from SMJK (C) and they tend to use Mandarin in most of the domains. Thus, this influences them to use Mandarin with interactants in various domains.

Table 13. *t-test results for language choice of respondents from SMJK (C) and SMK*

Language Choice	n	Mean	SD	df	p
SMJK (C)	94	38.48	5.22	83.779	.045*
SMK	58	35.95	8.51		

Note: * $p < 0.05$.

Furthermore, a one-way analysis of variance (ANOVA) between subjects was conducted to find out the effect of medium of education (independent variable) on language choice of respondents. The ANOVA results show that there is a significant effect of medium of education on language choice at $p < .05$ level [$F(2, 149) = 8.917$, $p = .000$]. In this study, there are three media

of education studied which are Mandarin, English and Malay. Based on the result, it shows that a majority of respondents are from Mandarin medium of education (124 respondents). Therefore, it can be said that Mandarin medium of education plays a vital role in influencing the language choice of young Penang Chinese which resulted in the widely use of Mandarin in their daily lives.

Table 14

One-Way Analysis of Variance of Language Choice by Medium of Education

Source	df	SS	MS	F	P
Between Groups	2	736.95	368.48	8.92	.000
Within Groups	149	6157.02	41.32		
Total	151	6893.97			

4.4 Vitality Level of Hokkien based on EGIDS framework

In order to determine the vitality level of Hokkien, EGIDS framework is used in the present study. There are five key questions to be answered in order to estimate the vitality level of Hokkien. The first key question of EGIDS is “What is the current identity function of the language?” and there are four possible answers to it which are Historical, Heritage, Home, and Vehicular. Based on the results, Hokkien is used extensively in family domain while it is being used very minimally in friendship and education domain. Thus, the possible answer to EGIDS first key question in relation to the present study is home. This means that the Hokkien language is only used for daily oral communication in the family domain by at least some respondents.

Next, the second key question is “What is the level of official use?” and there are four possible answers which are International, National, Regional and Not official which correspond to

EGIDS levels 0 to 3. This question helps to distinguish between the possible EGIDS levels when a language is serving the vehicular identity function. The possible answer to key question number 2 is “Not official”. Based on the results, the use of Hokkien by the young Penang Chinese in family and friendship domains is more than in the education domain. Thus, Hokkien is considered as an unofficial language which often used in informal settings. Hokkien is not considered a regional language of wider communication because it is often not used with non-Hokkien.

Next, in addressing key question number 3 “Are all parents transmitting the language to their children?”, there are two possible answer which are “Yes” and “No”. If the answer is “Yes”, one more question (Key Question 4) must be answered in order to determine if Hokkien is at EGIDS Level 4, 5 or 6a. On the other hand, if the answer to key question 3 is “No”, key question 4 will be ignored and will proceed in answering key question 5 in order to determine if Hokkien is at EGIDS Level 6b, 7, 8a or 8b. The present results show that not all parents transmit Hokkien to their children as about one third of the young Penang Chinese do not speak Hokkien at all in the three domain studied (family, friendship and education domains). It is said that the intergenerational transmission of Hokkien is being disrupted. This response would characterise incipient or more advanced language shift. Thus, in order to determine the Hokkien community is at EGIDS Level 6b, 7, 8a, or 8b, one additional question must be answered which is key question number 5.

For the final key question which is key question number 5 “What is the youngest generation of proficient speakers?” There are four possible answers which are great grandparents, grandparents, parents and children. The answer for the young Penang Hokkien is “children” because the respondents are the youngest generation in their family, aged 13 to 20. They are the youngest proficient speakers of the language are children. Based on the results, about two third of

them speak Hokkien in the family domain. Thus, it can be said that young Penang Chinese are experiencing a language shift from Mandarin to Hokkien. However, the language shift may be in its beginning stages since full intergenerational transmission is not in place. Thus, this corresponds the Hokkien dialect to EGIDS Level 6b (Threatened).

4.5 Discussion of Results

Based on the findings in first research objective, the analysis of the language choice by the young Penang Chinese shows that they tend to use more Hokkien in the family domain compared to social and education domains. Hokkien is an informal verbal vernacular language unlike Mandarin and it is being used extensively with the respondents' family members. The result is in line with the study conducted by Dweik and Qawar (2015) where they stated that Arab was used the most frequently in the family domain as well as religious domains by a majority of Arab Canadians. The study collected data from 100 multilingual Arab Canadians in Quebec, Canada via survey research method using questionnaire that was adapted from Dweik (2000), Al-Rifa'i (2012), Nofal (2011) and Al-Nahar (2009). Apart from that, Ting and Tham (2014) also found that the Kadazandusun (KD) teenagers tend to speak KD language and not other formal languages in the family domain. The study used survey research method to collect data from 205 KD students and the questionnaire was adapted from Ayeomoni (2006), Yeh, Chan and Cheng (2004).

Besides, the present study also agreed by researches such as Mohamed and Hashim (2012), Coluzzi, Riget, and Wang (2013). Mohamed and Hashim (2012) stated that Sihan language was used extensively in the family domain if compared with other domains or languages. In this research, the data were collected through questionnaire, observation and interviews. The questionnaire was distributed to 71 Sihan volunteers in Sarawak. Coluzzi, Riget, and Wang (2013)

revealed that Bidayuh was used extensively in the home domain by both younger and older respondents' family members. The study employed survey research method in collecting the data as the researchers distributed questionnaire to 266 Bidayuh respondents in Sarawak and only 156 responses were accepted. The past studies were in line with the current study proving that the ethnic language of other communities including Hokkien dialect were being used verbally the most frequent in family domain if compared to other domains.

In the present study, the highest usage of Hokkien is among the grandparents and parents in the family domain. A similar scenario was shown by Ting and Tham (2014) where KD language was preferred when communicating with the KD teenagers' grandparents and parents. However, the results of present study oppose with the past researcher such as Low, Nicholas, and Wales (2010) who found that Penang young mothers tend to use bilingual Mandarin and Hokkien with their family members and neighbors. The use of other Chinese vernacular languages such as Cantonese, Hakka and Foochow showed minimal usage in the family domain. However, another set of findings showed that young Chinese in urban areas in Sarawak hardly speak their ethnic language but speak Mandarin in family domain and other domains as well although both their parents are of the same Chinese dialect groups (Ting, 2010). The highly use of non-ethnic language in the community may be due to the fact that the community emphasises on the importance of the dominant language because of their societal values and educational values. This probably hinders them from using their own ethnic language as much as possible.

In the friendship domain, Mandarin was used by a large majority of young Penang Chinese to speak with their Chinese friends and Chinese neighbors. The results also show the less usage of Chinese vernacular languages such as Hokkien, Cantonese, Hakka and Teowchew in this domain. The present results concur with other past researchers such as Mohamed and Hashim (2012) who

found that a large majority of Sihan people do not speak Sihan language with their neighbors. Instead, they used Malay language to communicate with friends and neighbors in the social domain. Moreover, the present study also can be supported by the study conducted by Coluzzi, Riget and Wang (2013) who found that younger Bidayuh respondents tend to use a mixture of Bidayuh and Malay as their language of communication when they are talking with their friends.

Apart from that, Gillani and Mahmood (2014) found that almost three quarter of young generation of Punjabi speakers in Faisalabad used Urdu in their social life if compared to speaking Punjabi and English. This study employed triangulation method (mixture of both qualitative and quantitative) to collect the data. A questionnaire was also distributed to 60 randomly selected graduate and post-graduate students in Faisalabad. The reason that a majority of the speakers used Urdu in their social life was because Urdu meet their social and professional requirements as it is a higher status language compared to the spoken language of Punjabi. Therefore, a language shift from Punjabi to Urdu language in social context was shown in younger generation of Punjabi speakers in Faisalabad. From the past studies which in line with the current study, it can be seen that people tend to use a more formal and dominant language that is understandable by a large majority to communicate in the friendship domain. This is to smoothen the communication and the language use is able to meet their social and professional requirements in the society.

In the education domain, the results show that the respondents tend to use Mandarin with their Chinese classmates and teacher of Chinese ethnicity compared to Hokkien and English. The results reveal that a more formal language tend to be used in a more formal setting. Ting and Tham (2014) found that the KD teenagers did not use KD language with the non-KD members in schools such as the principal, teachers and KD classmates in the education domain. A more formal language such as Malay language was used by the KD teenagers in school to those of higher status.

Apart from that, the present results showing the extensive use of Mandarin by the young Penang Chinese in education domain may be due to the fact that a large majority of them are in National-type Chinese-medium school (SMJK) which use Mandarin as the medium of education. This statement is agreed by Low, Nicholas, and Wales (2010) where they stated that educational values are attached to the learning of Mandarin, but less strongly towards English and Malay. Furthermore, Mandarin is used by a majority of young Penang Chinese because it is a dominant language and it influences the speakers' language choice. Ferrer and Sankoff (2004) supports this statement as they stated that the most prestigious language is preferred as the medium of communication in various domains due to its wider social functions. Thus, in the present study, Mandarin is the most preferred language spoken in both social and education domains.

The second objective of the study addresses the language attitude of young Penang Chinese. A majority of young Penang Chinese show positive attitude towards the instrumental value, social status, pride, preference, maintenance of Hokkien and Hokkien identity. The results are supported by Ting and Tham (2014) who found out that most of the Kadazandusun (KD) teenagers agreed on the importance of keeping their KD identity and were not embarrassed of speaking KD language. On the other hand, the present results showing young Penang Chinese have neutral views of superiority on the use of both Mandarin and Hokkien are opposed by the findings found by Ting and Tham (2014) depicted that the KD teenagers viewed KD language is superior than other languages as well as findings by Ting and Puah (2010) who discovered that the Chinese adolescent viewed Mandarin having a higher status and solidarity value than Hokkien. These showed that the studied communities were aware of the importance of their own ethnic language and had positive attitude towards their own ethnic language although some communities used them very minimally.

Apart from that, the present results showing young Penang Chinese have positive attitude towards both Mandarin and Hokkien usage preference is similar to the findings found in Mohamed and Hashim (2012) depicted that the Sihan community members showed positive attitude towards the preference and continued use of Sihan language in informal domains. However, they admitted that they were neither embarrassed by nor dislike their mother tongue (Sihan language) while interacting with other indigenous groups. Furthermore, Coluzzi, Riget, and Wang (2013) also stated that a majority of the Bidayuh community members showed a positive attitude towards Bidayuh language as they felt proud of speaking their heritage language and there was no discrimination or rejection on using their native language. It shows that Hokkien community members as well as other studied community members are neither embarrassed, dislike nor discriminate their own ethnic language. This shows that they are proud of their language and is not embarrassed to use it in the society.

Moreover, the present results show young Penang Chinese have positive attitude in the pride of Hokkien but they feel more proud in speaking Mandarin than Hokkien thus resulting their preference of using Mandarin is greater than Hokkien. The results concur with the findings found by Dweik and Qawar (2015) who stated that the Arab Canadian community members had positive attitude towards Arab (their mother tongue) which associated with their pride and culture. Besides, they also had similar positive attitude towards English and French in different domains such as in education domain which enhanced opportunities and access to educational and formal interactions. It can be said that the language preference is dependent on the status and pride in the language spoken. Thus, Mandarin and other dominant languages studied in the past researches were preferred by the respective community members.

Moreover, young Penang Chinese also have an overall neutral attitude towards the perceived characteristics of both Mandarin and Hokkien. The results oppose with the findings in Dweik and Qawar (2015) found that a majority of Arab Canadian showed positive attitudes towards Arabic, English and French as English was viewed as their most useful language while French was viewed as their dominant and most prestigious language in Quebec. They only showed positive attitude towards Arab when it is connected to their Arab's ethnic heritage and served as a religious language. On the other hand, the present study shows that young Penang Chinese show a negative attitude towards a statement on Hokkien is better than Mandarin in expressing specialized technical subjects effectively. Thus, it is said that a formal language (Mandarin) can express more effectively in technical subjects than the informal verbal Chinese vernacular language (Hokkien). This may due to the fact that Mandarin is the medium of education for most of the respondents and they use Mandarin in schools to learn and express specialized technical subjects.

Moreover, Mandarin is a formal language whereas Hokkien is an informal verbal Chinese vernacular language mostly used in informal domain. The statement can be supported by Dweik and Qawar (2015) found that Arab (ethnic language) was rated the least important language among the three languages used (English, French and Arab) by the Arab Canadians. This is due to the fact that dominant language influence speaker language choice as due to the wider social functions of the most prestigious language. Thus, it is favored to be used as their medium of communication in various domains (Ferrer & Sankoff, 2004). However, the results oppose with the findings found by Coluzzi, Riget, and Wang (2013) stated that a majority of the Bidayuh community members agreed that it is compulsory for Bidayuh language to be taught in the education system. It can be said that different members of language communities have different views on the characteristics

of their own language. Although the young Penang Chinese in the present study show neutral attitude towards both Mandarin and Hokkien in the aspect of perceived characteristics of the language, they showed positive attitude towards other six aspects of the language in the sense that they are proud of the language, will continue and passed down the language to the future generation.

The present study also shows that the young Penang Chinese show an overall positive attitude towards Hokkien identity valued Hokkien dialect as a symbol of their culture, heritage and identity as speaking Hokkien is part of them and they believed that speaking Hokkien is part of them as they are born as a Hokkien and by speaking it, it showed that they belong to the same group. They emphasized the Hokkien ethnic identity more than the ability to speak Hokkien. The results concur with Ting and Ling (2011) found that the Sarawak indigenous ethnic participants showed positive attitude towards their ethnic group in relation with their great pride in the ethnic group. Besides, young Penang Chinese also show positive attitude towards the instrumental value of Hokkien as Hokkien is perceived as an important language due to the widely used and there are lots of speakers. However, they disagree that Hokkien speakers are educated, rich and is a political powerful group. They also viewed that Mandarin is more important than Hokkien as Mandarin is greater than Hokkien in assuring them a better job, success in their studies and success in the future. Thus, inclining to use more Mandarin than Hokkien. The results concur with Ting and Puah (2010) found out that the respondents viewed Hokkien speakers as less educated than Mandarin speakers which is caused by the effect of the widely used of Mandarin in the education domain. Thus, the respondents viewed Mandarin having a higher status and solidarity value than Hokkien. However, Coluzzi, Riget, and Wang (2013) found out that a majority of Bidayuh community members agreed that it is compulsory for Bidayuh language to be taught in the education system.

Moreover, the young Penang Chinese show positive attitude towards the maintenance of Hokkien as they were inclined to teach Mandarin and Hokkein to their children as well as they believe teaching their children Hokkien since young is vital as it is their identity, culture and root. The results are similar with the findings found in Mohamed and Hashim (2012) stated that a majority of the Sihan people showed positive attitude towards Sihan language as they stated that they will continue using Sihan language in the informal domain and they wanted to use the language continuously in the formal and informal domains. In short, the positive attitude shown in most of the languages studied proved that they are proud of their own ethnic languages. However, if there is a rival between the languages that have the same root such as Hokkien and Mandarin, the dominant language might replace the submissive language due to its broader function and societal values. Thus, Mandarin is more preferred and widely used than Hokkien by the young Penang Chinese.

Apart from that, the results from the Independent T-test and ANOVA suggested that the language choice of young Penang Chinese are influenced by their type of schools and the medium of education. The results depict that SMJK schools has a greater effect than SMK on their language choice as a large majority of the speakers choose Mandarin as their medium of communication across domains. The results concur with Low, Nicholas, and Wales (2010) found out that a majority of the mothers used Mandarin extensively across domains because most of them went to National-type Chinese-medium school which used Mandarin as the medium of instruction. This promoted trilingual education and their educational values attached to the learning of Mandarin is higher than English and Malay. Apart from that, the mothers preferred using bilingual Mandarin and English with their children due to the fact that they prioritized the use of these two language because of its commercial values and a wide-range of opportunities for learning and using these

two languages. Similar findings were also found in Mohamed and Hashim (2012) stated that apart from Sihan language, the use of standard Malay language was rising and was closely related to language of instruction in government schools as well as the modern development of electronic media and modern lifestyle. Moreover, David and Noor (1999) found that a majority of the younger respondents emphasize on using Malay language among native and non-native speakers due to the education system of imposing the National Language Policy in school. The results of present study on the effect of medium of education affecting the respondents' language choice was also found by Ting and Ling (2011) stated that a majority of the Sarawak indigenous group adolescent preferred and used Malay language in friendship, transaction, education and mass media domains because Malay language is their language of instruction in school thus making them more familiar with Malay instead of English as well as it is a common language people from every ethnic in Malaysia know and understand for successful communication between two parties. Ting and Puah (2010) found out that the participants perceived Hokkien speakers as less educated than Mandarin speakers. This is due to the fact that a majority of the participants were from Mandarin medium of education where Mandarin was used widely in the education domain.

On the other hand, the present study slightly opposed by the findings in Gillani and Mahmood (2014) stated that although both Punjabi and Urdu were used as the respondents' medium of instruction in schools, they still preferred using Urdu as they viewed that Punjabi was not able to fulfil social, professional requirements as well as requirements of the modern age. From the discussion, it can be said that the type of school and medium of education play an important role in shaping the respondents' language choice. It is the formal learning environment they immersed in that are shaping their preferred language to be used daily and eventually lead to the phenomenon of language shift from a submissive informal language to a more dominant formal

language. Formal learning duration in education institution such as school plays a vital role in moulding the children's minds. It is crucial for the schools not only emphasising the importance the formal languages taught in classes, but also focusing on the value of preserving and maintaining the usage of their ethnic language in schools as well.

The final objective of the study is to determine the EGIDS level of Penang Hokkien. The results show that Hokkien dialect is rated at EGIDS Level 6b (Threatened). Several past researchers also employed similar approach by using EGIDS to determine the vitality level of the studied languages.

Ting and Ling (2013) examined the sustainability status of Sarawak indigenous languages in Sarawak, Malaysia. In this study, there was a total of 568 participants comprised of indigenous students aged 13 to 17 from six schools in Sarawak were selected. A 61 item questionnaire was distributed to the participants. The Expanded Graded Intergenerational Disruption Scale (EGIDS) was used to determine the vitality level of the languages studied. Based on the EGIDS framework, most of the Sarawak indigenous languages (Kelabit, Penan, Saban, Melanau, Murut, Kenyah, Kayan, Bidayuh) were ranked at Level 6a on EGIDS and only Iban was ranked at Level 5. Iban (EGIDS Level 5) was a vehicular language with a lingua franca status at local level, spoken as a second language by other ethnic groups. The vitality of Iban using EGIDS recommended that since literacy had been introduced, the language maintenance effort should be focused on community members in acquiring literacy in the language. Apart from that, the languages ranked at Level 6a on EGIDS were vigorous languages as it was learnt by the children as their mother tongue and was only used orally by all generations. There was no institutions supporting the literacy of these languages but there had been attempt to document these languages. For other indigenous language

which were ranked at Level 6a in EGIDS, language maintenance should be focused on developing an orthography system to motivate intergenerational transmission of the ethnic language.

Besides, Ting and Tham (2014) examined the vitality of the Kadazandusun language (KD) based on the language choice and language attitude of Kadazandusun teenagers in Sabah. Questionnaire was distributed to 205 KD participants aged 13 to 19 with both parents of KD descent. The researchers applied Expanded Graded Intergenerational Disruption Scale (EGIDS) by Lewis and Simons (2010) as the theoretical framework for this study. The results show that KD language is used in home domain as home language for daily conversation and almost all KD teenagers' parents transmit the KD language to them. The participants did not use KD language in the education domain with the non-KD members of the schools such as the principal, teachers and KD classmates. A more formal language was used by the KD teenagers in school to those of higher status. From the results shown, half of the KD teenagers did not speak KD language with their siblings, KD friends and KD classmates. It can be said that language shift was taking place in the KD teenagers community thus placing the KD language at Level 6b, Threatened in EGIDS

Based on the discussion, it can be seen that most of the languages studied fall in EGIDS Level 6a or 6b due to the fact that there is no institution supporting the literacy of the languages and it is only being used orally by the speakers. The difference between EGIDS Level 6a and 6b is the intergenerational transmission of the language. In EGIDS Level 6a, the intergeneration transmission of the language is complete as all parents are transmitting the language to their children. On the other hand, in EGIDS Level 6b, the intergeneration transmission of the language is disrupted, resulting from the language not being transmitted to the children by a number of parents. To deduce, Penang Hokkien is estimated to be in EGIDS Level 6b, Threatened as not all

parents from the community are transmitting the language to their children and there is no institution supporting the literacy of the language in formal settings.

CHAPTER 5

CONCLUSION

5.1 Summary of Findings

The research examined the language choice and attitude of young Penang Chinese. This research used survey quantitative method using a questionnaire comprising a language choice section adapted from Coluzzi, Riget, and Wang (2013) for language choice section and a language attitude section adapted from Ting and Puah (2015). Snowball sampling was used to solicit participation from young Penang Chinese. The participants were selected based on the criteria that they are

- 1) Penang Chinese students aged from 13 to 20 years old with both parents of Chinese descendants but regardless of their parents' dialect group (Hokkien, Hakka or Cantonese).
- 2) Currently living and studying in Penang island
- 3) Attend any of these 2 different type of schools [SMJK (C) & SMK schools] in Penang

A total of 156 respondents were gathered via social media (Facebook, Instagram and Whatsapp). The researcher was assisted by two respondents from 10 schools (6 SMJK and 4 SMK) who helped to distribute the questionnaire to other respondents by snowball sampling. The results showed that the young Penang Chinese used Mandarin more extensively across domains compared to other languages. Hokkien was only used extensively in the family domain. However, the usage of Hokkien decreased while the usage of Mandarin increased across generations in the family domain. In family domain, 7 languages (English, Hokkien, Mandarin, Cantonese, Foochow,

Teowchew and Hakka) were used to speak with their family members. English and other Chinese vernacular languages (Cantonese, Hakka, Foochow) were used very minimally across all generations. Thus, this phenomenon indicates the occurrence of a language shift from Hokkien to Mandarin of Penang youth across generations.

In friendship domain, 5 languages were used (Mandarin, Hokkien, English, Malay and Cantonese). Mandarin was used extensively with Chinese friends and Chinese neighbours while English was used the most frequent when speaking with non-Chinese neighbours. Among the interactants in friendship domain, Chinese neighbours used Hokkien the most frequent when speaking to the participants. In education domain, only 4 languages were used (English, Hokkien, Mandarin and Malay). Mandarin was used extensively with Chinese classmates and teacher of Chinese ethnicity while English was used extensively with non-Chinese classmates and teacher of non-Chinese ethnicity. On the other hand, Malay language was only used to communicate with a few non-Chinese classmate and non-Chinese teacher and it was not used at all when interacting with Chinese classmates and teacher of Chinese ethnicity.

Besides, to address second research objective, this research used a 7-point ordinal scale in all 34 items related to language attitude on seven aspects of language attitudes: instrumental value of Hokkien, perceived characteristic of Hokkien and Mandarin, social status of Hokkien, pride in Hokkien, preference in Hokkien and Mandarin, maintenance of Hokkien and Hokkien identity. The findings showed that young Penang Chinese show positive language attitude in six out of seven aspects of language attitude, which the exception of perceived characteristics of both Mandarin and Hokkien. The respondents were neutral in the expressiveness of the Hokkien dialect in the aspect of neither Mandarin nor Hokkien is a more straightforward, flowery, expressive language. However, they slightly disagreed that specialized technical subjects can be expressed

more effectively Hokkien compared to in Mandarin. Apart from that, they were positive on six aspects of language attitudes, which are instrumental value, social status, pride, preferences, maintenance of Hokkien, Hokkien identity.

For the third research objective on the relationship between language choice and language attitude among young Penang Chinese, the Pearson correlation test results showed that there was no significant correlation between language choice and language attitude of young Penang Chinese as $r = 0.515$, $n = 156$, $p = 0.053$. The correlation coefficient ($r = 0.515$) shows that there is a moderate relationship between language choice and language attitude but the confidence level is less than 95%. On the other hand, four separate Independent-samples t-test were conducted to compare differences between

- 1) gender (male and female) in language choice
- 2) types of schools [SMJK (C) and SMK] in language choice
- 3) gender (male and female) in language attitude
- 4) types of schools [SMJK (C) and SMK] in language attitude

and also four separate one-way between subjects ANOVA were conducted to compare

- 1) the effect of medium of education on language choice
- 2) the effect of socio-economy status on language choice
- 3) the effect of medium of education on language attitude
- 4) the effect of socio-economic status on language attitude

The Independent-samples t-test showed there was a significant difference in language choice for respondents from the two types of school. The results suggested that respondents who

have attended SMJK (C) are inclined to use Mandarin to various interactants in different domains because of the use of Mandarin as the medium of instruction in SMJK (C). This is shown based on the extensive usage of Mandarin by the respondents in this research and most of them are from SMJK (C).

Moreover, the ANOVA results showed that there was a significant difference in the language choice of respondents from the three media of education as the $p < .05$ level. Based on the results, a majority of respondents were from SMJK (C) schools and their medium of education was Mandarin. Thus, it was clearly seen that Mandarin influenced language choice of young Penang Chinese in speaking to various interactants in different domains. Apart from that, the extensive use of Mandarin in various domains might also cause a decrease in the usage of Hokkien by young Penang Chinese. Therefore, it can be seen that young Penang Chinese are experiencing the occurrence of language shift from Mandarin to Hokkien.

For the final research objective which is to determine the vitality level of Penang Hokkien based on the EGIDS framework, the results showed that Penang Hokkien is rated at EGIDS Level 6b (Threatened) because of five reasons. The first key question on the current identity function of Hokkien is that it is a home language because the language is used for daily oral communication in the home domain by most of the young Penang Chinese. This phenomenon is seen in the research showing that Hokkien is used extensively in family domain and minimally in friendship and education domains. Secondly, Hokkien is not used as an official language. Hokkien is not used in education institutions as the medium of instruction and it is mostly used in informal settings. Thirdly, not all parents transmit Hokkien dialect to their children. Based on the results, only one third of young Penang Chinese did not speak Hokkien at all in all the three domains studied (family, friendship and education domains). Thus, it is said that the intergenerational transmission

of Hokkien is being disrupted. Finally, the youngest generation of Hokkien proficient speakers are children. About two-third of the Penang young Hokkien respondents aged 13 to 20 speak Hokkien in the family domain. The vitality of Penang Hokkien is threatened (EGIDS Level 6b) because a language shift from Mandarin to Hokkien is taking place. However, the language shift may be in its beginning stages since Mandarin is dominating the language choice of young Penang Chinese community and the usage of Hokkien is seen in a decreasing pattern in the community.

5.2 Implications of Study

This study produces findings on the language choice and language attitude of the young Penang Chinese to add to the body of knowledge of Chinese dialect usage and attitudes. In Penang, Low, Nicholas, and Wales (2010) had found a language shift occurring based on their study of mothers and their Chinese children in Penang. The results revealed that language shift occurred from Chinese vernacular languages (Hokkien and Cantonese) to Mandarin and English. Furthermore, in Kuching, Ting and Puah (2010) had found less use of Hokkien and Foochow among the younger generation of Chinese.

This study could help the young Penang Chinese to notice their own language choices as well as their attitudes towards Hokkien dialect. Even though there were some studies on the language choice and language attitude of Penang Chinese community been carried out, the language choices and language attitude of young Penang Chinese have not been studied yet. Apart from that, lots of studies have been carried out in accessing the vitality level of indigenous languages in Malaysia but no research has been done to study the vitality level of Penang Hokkien dialect using EGIDS as the theoretical framework. Furthermore, the results of this study can be added to the research findings on Hokkien use among the Chinese in Malaysia, such as Ting and

Puah (2010) on Hokkien use in Sarawak. Studies have not been done on Johor and Kedah Hokkien dialect in terms of language choice and attitude. Thus, the study will add to the database on use of Hokkien and attitudes towards Hokkien. Thus, this research fills in the gap of previous researches.

Apart from that, the occurrence of language shift from Hokkien to Mandarin in most of the domains studied shown in this research raises concerns on the level of endangerment of the Penang Hokkien dialect. This study also raises awareness among the young Penang Chinese on their language choices and attitudes towards the Hokkien dialect. Hence, it is vital for the parents to change and instil the mindset of the importance of using and preserving the Hokkien dialect as well as to teach their children to speak Hokkien from a young age and make it as their mother tongue.

5.3 Recommendations

There were several limitations of this study that suggest further research should be carried out to improve this area of research. First and foremost, the respondents were limited to Penang Chinese students aged from 13 to 20 years old as the research did not study other age group of the Chinese community on their language choice and language attitudes towards Penang Hokkien. A sample which consists a range of ages will allow comparison of language choice and language attitude across generations. A large sample will allow findings to be generalised to a larger population but in the present study, it can only be generalised to Penang Hokkien teenagers.

In this study, only quantitative research design was employed and one type of instrument (survey questionnaire) was used to collect the data. A triangulation mixed-method research design using survey questionnaire, interviews and observations can be used in future research to gain deeper insight on the current situation of the study. The interviews and observations will enable

language choice and language attitudes to be studied from different angles and perspectives to clarify any unexpected findings or potential contradictions due to the respondents' unique family or life circumstances. Triangulation method in collecting the data is suggested as it develops a more complete understanding of the phenomenon and provides well-validated and substantiated findings as the data collected from three different sources or methods can be used to validate one another to obtain a more comprehensive, valid and accurate data.

5.4 Conclusion

The research on language choice and language attitude towards young Penang Chinese adds knowledge and understanding to the society on Penang Hokkien dialect as well as the vitality level of Penang Hokkien. Through the analysis of both language choice and language attitude of young Penang Chinese, the findings showed the use of Mandarin is more dominant and more frequent to various interactants in various domains than Hokkien. Besides, young Penang Chinese were reportedly showed positive attitude towards Hokkien in six different aspects such as preference of Hokkien, pride in Hokkien, Hokkien identity, social status of Hokkien, instrumental value of Hokkien and maintenance of Hokkien despite the minimal use of Hokkien by them. In terms of the vitality level of Hokkien, it was rated at EGIDS Level 6b (Threatened).

The results of this study has managed to fill up the gap of the research by adding knowledge in the field of sociolinguistics regarding language choice and language attitude of young Penang Chinese as past researches have done similar researchers in the field area but the community varies and did not specify on young Penang Chinese community. Apart from that, several studies also had been conducted which solely focused on language choice or language attitude of a specific community. The analysis of language choice and language attitude of young Penang Chinese as

well as the vitality level of Hokkien using EGIDS as the theoretical framework has contributed in raising awareness among Penang Chinese community about the endangerment of Penang Hokkien by providing knowledge on the minimal usage of Hokkien among young Penang Chinese community. The knowledge from the study has also reflected in the society to promote the use of Hokkien among the young Chinese generation in various domains through campaigns, talks and Hokkien community activities. Thus, this leads to a sense of preserving the language as well as the effort in revitalising Penang Hokkien dialect in order for the language to be passed on to the future generation.

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APPENDIX 1

Questionnaire

Greeting everyone. I am Jonathan Teng Zie Ming, a third year student of Bachelor of Arts (Linguistics) in University Malaysia Sarawak. Currently, I am conducting a research on the language choice and attitude of Hokkien among young Hokkien speakers in Penang. Your participation in this study is voluntary. You can stop participating in this study at any time. If you agree to participate, please go on to fill in the questionnaire. I hope you will participate in this study because this will help us to know the situation for Hokkien language in the future.

Section 1 (Demographic)

- Age: _____
- Gender: Male / Female
- School: SMJK (C) / SMK
- Medium of education in primary school: Mandarin / English / Malay / Others
- Father's job: _____
- Mother's job: _____

Section 2 (Part A – Language Choice)

Please choose the **MOST** frequently used language below for each of the question.

- Mandarin / Chinese (华文)
- Hokkien
- English
- Others _____

No.	Question	Mandarin	Hokkien	English	Others (State)
1.	Which language do you normally use with your PARENTS?	1	2	3	4 (_____)
2.	Which language do you normally use with your BROTHERS and SISTERS?	1	2	3	4 (_____)
3.	Which language do you normally use with your GRANDPARENTS from your FATHER'S SIDE?	1	2	3	4 (_____)
4.	Which language do you normally use with your UNCLES and AUNTIES from your FATHER'S FAMILY?	1	2	3	4 (_____)
5.	Which language do you normally use with your COUSINS from your FATHER'S FAMILY?	1	2	3	4 (_____)
6.	Which language do you normally use with your GRANDPARENTS from your MOTHER'S SIDE?	1	2	3	4 (_____)
7.	Which language do you normally use with your UNCLES and AUNTIES from your MOTHER'S FAMILY?	1	2	3	4 (_____)

8.	Which language do you normally use with your COUSINS from your MOTHER'S FAMILY?	1	2	3	4 (_____)
9.	Which language do you normally use with your CHINESE FRIENDS?	1	2	3	4 (_____)
10.	Which language do you normally use with your CHINESE NEIGHBOUR?	1	2	3	4 (_____)
11.	Which language do you normally use with your CHINESE CLASSMATES in SCHOOL?	1	2	3	4 (_____)
12.	Which language do you normally use with your TEACHER that are of CHINESE ETHNICITY?	1	2	3	4 (_____)
13.	Which language do you normally use with your NON-CHINESE NEIGHBOUR?	1	2	3	4 (_____)
14.	Which language do you normally use with your NON-CHINESE CLASSMATES in SCHOOL?	1	2	3	4 (_____)
15.	Which language do you normally use with your TEACHERS that are NOT CHINESE?	1	2	3	4 (_____)

Section 2 (Part B – Language Attitude)

Please read the statements and choose **ONE RATING** from a scale of 1 to 7 based on your truthful opinion. The level of agreement for each of the statement ranges from 1 to 7.

Example: **1**= strongly disagree, **4** = neutral, **7** = strongly agree

No.	Statement	Strongly Disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
1.	I think Hokkien is an important language because it is widely used.	1	2	3	4	5	6	7
2.	I think Hokkien is an important language because Hokkien speakers are educated and rich.	1	2	3	4	5	6	7
3.	I think Hokkien is an important language because there are a lot of Hokkien speakers.	1	2	3	4	5	6	7

4.	I think Hokkien is an important language because Hokkien speakers are a politically powerful group.	1	2	3	4	5	6	7
5.	I think Hokkien is a less straightforward language than Mandarin.	1	2	3	4	5	6	7
6.	I think Hokkien is a more flowery language than Mandarin.	1	2	3	4	5	6	7
7.	I think feelings and emotions can be expressed more effectively in Hokkien than in Mandarin.	1	2	3	4	5	6	7
8.	I think specialized technical subjects can be expressed more effectively in Hokkien than in Mandarin.	1	2	3	4	5	6	7

9.	I feel superior to others when I speak Mandarin.	1	2	3	4	5	6	7
10.	I feel superior to others when I speak Hokkien.	1	2	3	4	5	6	7
11.	I feel proud because I can speak Mandarin.	1	2	3	4	5	6	7
12.	I feel proud because I can speak Hokkien.	1	2	3	4	5	6	7
13.	I feel embarrassed if I cannot speak Mandarin.	1	2	3	4	5	6	7
14.	I feel embarrassed if I cannot speak Hokkien.	1	2	3	4	5	6	7
15.	I use Mandarin whenever I can.	1	2	3	4	5	6	7
16.	I use Hokkien whenever I can.	1	2	3	4	5	6	7
17.	My ability to speak Mandarin assures me in getting a better job.	1	2	3	4	5	6	7
18.	My ability to speak Hokkien assures me in getting a better job.	1	2	3	4	5	6	7

19.	My ability to speak Mandarin assures my success in the future.	1	2	3	4	5	6	7
20.	My ability to speak Hokkien assures my success in the future.	1	2	3	4	5	6	7
21.	My ability to speak Mandarin assures my success in my studies.	1	2	3	4	5	6	7
22.	My ability to speak Hokkien assures my success in my studies.	1	2	3	4	5	6	7
23.	I prefer to teach my children in Mandarin compared to Hokkien, so that they can have a better future.	1	2	3	4	5	6	7
24.	I prefer to speak Hokkien to my children since young because it is our identity, culture and root.	1	2	3	4	5	6	7

25.	I prefer to teach my children in Mandarin compared to Hokkien, so that they can excel in their studies.	1	2	3	4	5	6	7
26.	I prefer speaking Hokkien rather than Mandarin to my children.	1	2	3	4	5	6	7
27.	When I speak Mandarin, I am careful with the pronunciation so that it must be without my Hokkien accent.	1	2	3	4	5	6	7
28.	Learning to speak Hokkien first will help my children to learn Mandarin better later.	1	2	3	4	5	6	7
29.	Other people think of Hokkien speakers as low class.	1	2	3	4	5	6	7

30.	One cannot be considered a Hokkien if one doesn't speak Hokkien.	1	2	3	4	5	6	7
31.	One is only considered as Hokkien when one's parent is Hokkien.	1	2	3	4	5	6	7
32.	Speaking Hokkien is part of me as it symbolizes my culture, heritage and identity.	1	2	3	4	5	6	7
33.	Speaking Hokkien is part of me as I am born as a Hokkien.	1	2	3	4	5	6	7
34.	I speak Hokkien to show that we belong to the same group.	1	2	3	4	5	6	7

